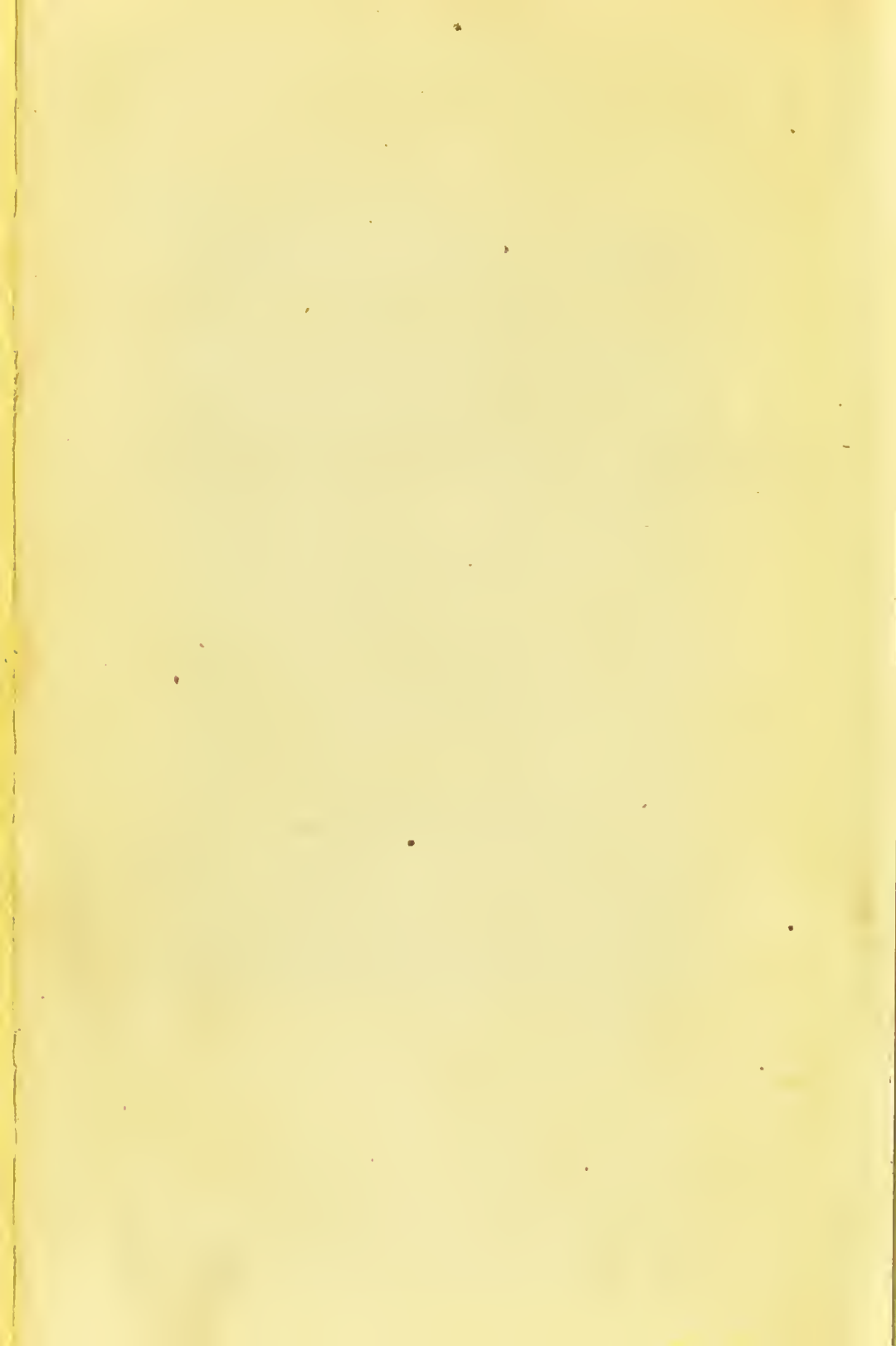


**INSANITY AND ITS CAUSES,
AND THE
MANAGEMENT OF THE INSANE.**

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With the Author's Respects



THOUGHTS
ON
INSANITY AND ITS CAUSES,
AND ON THE
MANAGEMENT OF THE INSANE.

TO WHICH ARE APPENDED
A FEW HINTS ON THE CONSTRUCTION
OF ASYLUMS.

BY WILLIAM WILLIAMSON.

SECOND EDITION.

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TO THE READER.

I am the more emboldened to venture again before the public on the subject treated in the following pages, when I consider that I have not been attempting a scientific work, but rather one of a more popular character. I do not profess to understand insanity because of having been engaged for several years in an asylum, as an attendant to the patients in the workshops. The full understanding of the causes and treatment of insanity is a problem far above my comprehension, and to collect data to solve it would require far more time than could be appropriated by one who has had to earn his bread by the sweat of his brow : yet this is no reason why I should not attempt to gather up a few fragments and try to arrange the thoughts which have floated across my mind ; though in offering them to others I may run the risk of being thought theoretic or impracticable.

I have described the cases brought forward as illustrations exactly as they occurred, as near as I can recollect. Some of the cases now added have occurred since the first edition, but I have found nothing to cause me to alter the views I then entertained.

The observations which were appended to the former edition are now embodied in the work ; the substance is the same, a few words being struck out or added to make the connection clearer.

I believe all I have adduced bears upon the question, either directly or indirectly. I have no doubt that many ramifications which we seldom if ever notice, may be intimately connected with the subject of which I am treating.

I have quoted freely from the Introductory Observations to a work of Dr. Jacobi, "On the Construction and Management of Hospitals for the Insane," translated by Dr. Kitching.

The "Observations" were written by the late S. Tuke, of York, the energies of whose useful life were spent in ameliorating the condition of the insane, and in other works of philanthropy. He now rests from his labours, but he will long be held by many in grateful remembrance.

For some of the extracts of asylum reports and some other quotations, I have been indebted to the "Psychological Journal," edited by Dr. Forbes Winslow.

The quotations from "Notes on the Miracles," by R. C. Trench (now Archbishop of Dublin,) are left rather abruptly, as I felt some diffidence in entering further into that part of the question. Perhaps, however, I may be allowed here to add, that in our endeavour to fathom the causes of insanity, and become adepts in the management of the afflicted, we should never forget there is "*a higher world, from which all good proceeds—and this lower from which all evil.*" See "Notes on the Miracles," p. 157.

If, in passing through life, I had noted anything which might be of use to others, I felt I had no right to withhold it. I trust the perusal of this little work will be instructive to some, especially to those who are engaged in the management of the insane, and that others may be induced to persevere in the attempt to work out such a deeply interesting problem.

Hoping my efforts may, in some degree, assist in the further amelioration of the condition of the insane, I leave this essay to the kind consideration of a discerning public.

W. W.

32, Belle Vue Street, York,
12th of 4th mo., 1864.

THOUGHTS, &c.

IN penning my thoughts upon this subject, I make no attempt to define what insanity is, or presume to give a logical illustration of my views, but I have long entertained the idea, that, notwithstanding any appearances or effects which may be produced on the bodily frame, the *root*, the *germ* of the disorder, is of a *moral* (shall I say *spiritual*?) character; and, that so far as regards the cure in the strictest sense of the word, we must exclaim with the magicians of old, "this is the finger of God," and He alone has the power to say, "come out of the man thou unclean spirit." Yet it seems to be our duty to use all the moral means in our power that we have reason to believe will tend towards recovery; and as the physical is so blended with the mental, that the mind cannot suffer, but the body must more or less suffer with it, it certainly becomes us, so far as human ingenuity can suggest, to bring the body to that state in which the restorative principle will work most to advantage.

But whatever insanity is, or whatever the cause, we may observe that it would be greatly to the advantage of the afflicted, and tend no little towards placing them in a favourable position, as regards recovery, if we could infuse into their minds more patience and resignation, more moral courage or fortitude. For until the desperate impatience, or the determined self-will, which is so much exhibited in some cases, has subsided; or until in other cases we have power to soothe and allay the unaccountable, and often what we may think cowardly fears, which are displayed, it seems in vain to expect progress towards amendment.

“In many cases insanity produces a flag in the constitutional powers, requiring a generous diet and often stimulating beverages.”* Many who have had the care of the insane have come to this conclusion, and I have no doubt but the position is, to a great extent, true, and that many cases have been confirmed by having recourse to bleeding and blistering on the first appearance of what is termed insanity; whereas, had the patient been allowed a due amount, and even what some might think an excess, of generous diet, including in some cases ale, porter, or wine, and had strict attention been paid to remedy or prevent constipation, at the same time persevering in the use of all the moral means which the cases seemed to require, I have no doubt, that those unto whose care such cases were confided would often have had to raise their hearts with gratitude to the Most High, that they had been permitted to become instruments in the restoration of their fellow mortals to their right mind; or, at all events, to such a degree that it may be deemed safe and proper for them to leave the asylum, and again become members of society at large. But, though bleeding and blistering will perhaps seldom tend to good, while the case is recent, yet, when more confirmed, I think I have observed advantage, both medically and morally, on the application of a blister in some cases, as well as in cupping, and the use of a leech or two occasionally. But, as I am only a worker amongst wood, if I leave the chisel and the plane to try my skill with the lancet and the spatula, perhaps I should soon receive a hint that “the cobbler must not go beyond his last;” so I merely wish it to be understood that “a surgeon does not cure diseases as a carpenter mends a roof, but only assists nature in her effort at repair. But, in the treatment of diseases, it is a fact of practical value yet to be learned by many, that chronic diseases require a chronic treatment, and habits of body, like habits of mind, are only to be altered by gentle and persevering exertions.”† I assent to this

* See Report for 1850 of the asylum for the North and East Ridings of Yorkshire.

† See “A Brief Glance at the Medical Art, by James Bower Harrison, Surgeon.”—*Lancet*, vol. 2. page 684.

extract so far, that, as a rule, chronic "habits of mind are only to be altered by gentle and persevering exertions;" yet I think all must perceive that cases do arise. which for a time cannot be treated very gently. Suppose that a man, in a state of intoxication, commences breaking up the furniture or dealing out personal injury to those around him (and insanity in some of its phases very much resembles intoxication), does not common sense dictate, does not humanity dictate, and, as no doubt it is our duty to be our brother's keeper, does not christianity dictate, that we seize and prevent such a one, though at the risk of not being very gentle with him? Then, as it would be wearisome and inconvenient to continue such hold: besides, if we did so, there would be a liability of irritating the feelings of both parties to an extent which would be far from desirable, it must, I think, be evident that it is better to use some mechanical contrivance which would answer the end of prevention without the danger of arousing the anger of the care-takers. Then, if the one party seems to know no bounds to the disposition for mischief, the design only failing from the failure of the power; shall we not also, in the means of prevention, allow our ingenuity the full scope of the human powers? At the same time, no doubt, it is our duty to give as little personal inconvenience as possible, consistent with what we wish to prevent; yet, where we see a continued plot for evil, there should be a continued counterplot for good.

As insanity is so complicated, and consists of such different combinations that no two cases are exactly alike, so it will require a combination of judgment and effort, on the part of those under whose care the patients are placed; and the more they can come to one view in each case, and consequently to one plan of counter-acting what appears to be at fault therein, the more will their influence tend for good. But if the attendants differ in their views respecting the plans to be pursued, or break faith with each other or with the superintendent, their efforts and influence will be in some degree frustrated.

To attain unity of action in the working of an asylum, I

would suggest that the superintendent and immediate attendants should frequently, fully, and freely discuss each case, (and the more collectively that can be done perhaps the better,) and so take notes of such suggestions or opinions as appear likely to be of use. Then all would not only understand, but be ready to carry out the plans decided upon; such plans being subject to revision and alteration whenever thought requisite. For the plans, so far from being like the laws of the Medes and Persians which altered not, will frequently have to be modified to the altering circumstances of the patient, and their capability of adaptation should embrace the full range of human ingenuity and intellect. They should stop at no boundary so long as they have the approval of truth and morality. It is an infringement of the rules of etiquette for one of the "medical profession" to hold a consultation with the "unprofessional;" but are not such rules often worse than useless, and do they not evince a narrowness of spirit? The superintendent who could throw them off, and proceed in some such way as is here suggested, would not only gain moral power over the attendants, to work out what was best; but he would gain more knowledge of each case than he possibly could by his own unassisted observations, and receive hints which would be of use towards advancing the cure. The consultation I here advocate, is not so much regarding the physical, as the mental, so that the superintendent may become acquainted with any observations which the attendants may have made, and hear, and weigh any of their suggestions. I think it was the late Dr. Ellis, who said he was frequently indebted to the patients themselves for suggestions, and sometimes in their own case. A wise man will be glad of ideas, which he can work out for good, no matter how mean the source from whence they spring. Should we not all have more exalted moral influence over each other, if we were more to cultivate acquaintance with that heavenly handmaid, humility?

If a superintendent is distant and forbidding, or is not easy for even the diffident to approach, he will not be able to work an

asylum for the insane, with anything like so much advantage to the inmates, as one who is affable and condescending, and whom the attendants, and patients, feel they can make somewhat of a confidant.

Great care and judgment are required in the choice of attendants ; because from their being so much more in immediate contact with the patients than the superintendent, it is requisite that they should be shrewd and discreet ; and as it is necessary, that they should be somewhat acquainted with the workings of the human mind, it would be better not to have them too young. Nor would they be any worse if they have known and felt a little of the roughs of life ; for much depends upon them, as to whether the plans which are thought requisite are properly carried out or not.

Seeing then, that so much depends upon having suitable and efficient attendants, care should be taken that they be not discharged capriciously, or for trifling faults ; because every change more or less deranges the good working of the household. A change is sometimes felt by all the inmates of the ward, and is liable in some cases to retard the cure. Again, such of the inmates as are cunning or encroaching, are not slow to take advantage, before the new attendant is conversant with his duties. I am aware that it is difficult to find those who are likely to make suitable attendants, yet if the changes are frequent or sudden, I should think that there is some fault in the management.

Those who determine to become attendants of the insane, should make up their minds to study the subject, so that they may be fitted to follow the occupation as a profession, and periodicals and other works on the subject should be put into their hands. The remuneration at present given to attendants is not very encouraging for any to think of being so engaged for the rest of their lives. Yet, if this view could be more carried out, the insane would not only be better managed, but there would, I think, be more cures. It seems to me impossible that we should make much progress in the art of managing the insane aright, if

the more experienced attendants, after being a little while in an asylum, have to be continually giving place to what we may call raw recruits; who in their turn, after becoming a little initiated, have to seek some other mode of procuring a livelihood. The salaries should be increased, either annually or otherwise, according to merit. And I would venture to submit whether there should not be a superannuation fund set apart for such as may become disabled, either from struggles with the patients or from long servitude.

Though the means of curing insanity may be said to be as yet in their infancy, and though methods will perhaps be developed of which we have at present no conception, yet I am of opinion, that so far as man is concerned, the cure will depend more upon the religious and moral status, brightness of the intellect, quickness of discernment, and ready invention of the superintendent, and immediate attendants, than upon mere method; for which reason, the centralization of power in one individual, whose commands the immediate attendants, as mere machines, must obey, will never work well in an asylum for the insane, however such a plan may be suited to an army. Here, mind has to be so continually coming in contact with mind in all imaginable phases, that, as all attendants who are worthy of the name, would feel the delicacy and responsibility of their situation, so they should be allowed an amount of discretionary power. If it should sometimes happen that this power on the spur of the moment was not used so well as it might have been, it would be wiser to pass over such cases, noting them, of course, as hints towards future management, rather than blame.

It would seem that medical men only are now chosen to be the superintendents of asylums for the insane. Without wishing to speak disparagingly of a profession so useful, for there are many of them well qualified to fill such stations, yet I think there are men quite as qualified who may not have received a diploma from a college of surgeons. Jepson, under whose management the Friend's Retreat, near York, gained so much celebrity, had no

such certificate,—may be, he received his commission from the Great Physician.

Jepson's influence over both attendants and patients, was mainly because he extended his care over them, more like an affectionate father than a dominant master ; he frequently went amongst them and conversed with them, by which means he became acquainted with the phase of each case, and his ready invention, could adapt his means of management accordingly. They felt, that in him they had a faithful friend, and therefore with confidence they would unbosom themselves ; even the idiotic would flock round him like children, and frequently fetch a chair that he might sit awhile amongst them. O that superintendents of asylums would but take up the mantle that Jepson let fall. O that a double portion of his spirit might rest upon them.

From the education which surgeons receive, we need not wonder that they should treat insanity too much as a mere bodily disorder ; whereas, that part of it which pertains to the body, is, in my opinion, mostly only a consequence, or secondary part of the case. But to grapple fully with the disease, we seem as if we should have to define and classify that which is indefinite—to grasp at and put into form that which is intangible ; and those whose studies lead them to deal with that which is material, are often, perhaps, unable so fully to divest themselves of prejudice, as clearly to discern that the major part of the treatment is required upon that which is far above matter. Though medical skill will be required to prevent or counteract the effect upon the bodily frame, yet, in attempting to remove the cause, the afflicted will have to be put under a complete course of moral training, and that most perseveringly ; for the right accomplishment of which, those under whose care they are placed, should be deeply skilled in the workings of the human heart. They will have to strive to call back the fitful and wandering from the illusory phantasies of the imagination ; and so try to induce more coherence and continuity of thought upon subjects which have more reality for a basis, and cause the confusion of ideas to be less, by assisting the

power of arrangement. To accomplish this object, amongst other expedients, I would suggest that pictures be placed before them, or anything which may probably arrest their attention; or that upon a black board attempts be made to induce them to chalk out simple outlines, geometrical figures, &c.; and so lead them on according to their capacity even until some might become accomplished delineators. The attendants should strive gently, delicately, and adroitly to unbend, and turn into other channels, the thoughts of those who are brooding over some real or imaginary calamity, and try to soothe the broken hearted into resignation, as well as encourage those in despair, to trust to the mercy of God in Christ Jesus. Amongst other expedients for these classes I am of opinion that to teach them to sing would be very useful, if we only take care that the words of the music are appropriate and have a tendency to counteract their state. Which of us does not remember that sometimes when besetments have assailed us, a few lines of poetry, (perhaps a stanza of Watts' children's hymns) have suddenly crossed our minds, and been a means under providence towards our relief. "Music," said Dr. T. Moore,* "is an old remedy, which like many others that have been thrown aside, might in many cases be employed with advantage. Every one must have experienced its influence in soothing or exciting the feelings and withdrawing the mind from painful recollections. In some stages of fever, and in many nervous diseases, I have no doubt it would be highly useful, and it would often succeed in procuring sleep when narcotics fail."

As regards the management of the violent, it would seem, by the reports of some asylums, that they have laid aside all mechanical apparatus of restraint to the body. In still advocating its use, I hope not to be understood as wishing to inflict the least pain or inconvenience upon any of my fellow creatures, which can be avoided, consistent with their own or others' safety. I am of opinion, that in the best conducted asylums, with ever so efficient a staff of attendants, cases will occur, in which the wisest and

* See *Lancet*, Vol. ii. page 397.

kindest way is to apply some personal mechanical restraint. I have known many cases, where the determination to injure themselves or others, or to destroy property, has continued so long, and been so desperate, as to wear out the muscular powers and patience of the strongest and meekest attendants. Again, cases not unfrequently occur, wherein the state of bodily disease or general weakness is such, that it seems best to keep the patient in bed; yet his determination to be up is so strong, that it braces up his muscular powers with a kind of spasmodic throe, sufficient for him to rise, and then as quickly to fall; so that he would be bruised to an extent, which, if it did not cause death, would greatly accelerate it. It cannot be wise to weary the attendants, by long continued exertion, in holding the patient down with their hands. After all, it is personal restraint, and a source of continued irritation to both parties; and to have padded walls appears to me equally proposterous, for without enormous expense the padding would become so filthy as to be intolerable. I do not wish in the least to offend those of an opposite sentiment, or damp the ardour of any philanthropic spirit, who is engaged in the noble enterprise of trying to mitigate human suffering, yet I hope they will bear with me in stating, that I believe they are mistaken. One reason of their having being able to carry out what is called the non-restraint system so far as they have done, is because of improvement in our social condition, and in the better training of the mass of the people; which has tended to alter the development or phase of the complaint. Were we again to degenerate into a bull-baiting, dog-fighting, pugilistic community, I believe we should again have a greater number of desperate cases, and again go the round of all the past cruelties inflicted on the insane.

Perhaps it may be objected to the using of apparatus during the paroxysms, that "the irritated rebound of an insane mind cannot be crushed, it must be evaded and diverted."* That it must be *diverted*, I grant, and it is frequently right to *evade* it. For instance, I once had to repair some wood-work which a

* See Lincoln Asylum Report, 1849.

patient had destroyed, and as it was inconvenient to take him out of the room, and as the paroxysm had subsided, and moreover, as he and I had always been on very friendly terms, it was considered safe for me to go and proceed with the repair. So I went, locked myself up with him, and as I proceeded with the work, we conversed cheerfully together for an hour or more; when all at once without any previous indication, he declared he would fight me, and pulled off his coat for that purpose. "Pooh! nonsense!" said I, smiling, "I am not at all fond of fighting." He said "he did not care," as he clenched his fists in my face, "he would try me." "Well," said I, "if we must fight, there will be more room in the court;" so unlocking the door, and pointing for him to go through the passage, as I laughingly kept my eye fixed upon his, I went on to say, "I am a scienced man, having learnt the art; so just go out, and wait in the court until I come." "Wait until thou comes," said he eagerly, half laughing, though I could see that anger was still predominant, "perhaps it will be a long time first?" "Indeed it will," said I, "for I have learned better than to fight if I can avoid it." With that he laughed outright as he clashed to the door (thereby again locking us in), and reiterated my expressions—"a scienced man, indeed!—learned the art, indeed!—wait in the court!—a pretty thing!—ha! ha! ha!" With that I again commenced a conversation as if nothing had occurred, which continued until I had finished my work, and I left him in a cheerful mood.

Though in the foregoing case, I had the presence of mind and succeeded both to divert and evade, yet to evade sometimes seems impossible. For though, we may often know that for the time being, we have a dangerous patient to deal with, because as a rule, "out of the abundance of the heart the mouth speaketh;" yet sometimes the attendant finds himself weak-handed with a strong patient, whose violent paroxysm is commencing without the usual previous indication; and thus taken by surprise it will sometimes require great moral courage for the mind of the attendant to be sufficiently calm, to work out momentarily the

best mode of counteraeting the threatened assault. As a last resource the attendant should always have either a shrill whistle or other mode of quickly calling assistance.

I cannot see how there could be any evasion in the following instance. It being amongst my duties to have some of the patients in the workshop, to teach them joinery, wood turning, &c., it was arranged that I should undertake to teach a very homicidal patient. I was fully aware of the danger; but considered it was my duty not to shrink from the attempt. After asking God's blessing upon my endeavours and trusting that he would preserve me and enable me to be calm and collected during the patient's violent paroxysms, I commenced the task; and I am thankful to say, that during the three or more years that he came into the workshop, I escaped with nothing worse than a black eye or a bloody mouth, though at times his threatenings were fearful. He would sometimes, without having received any provocation, run up to me with a chisel in his hand and say, "I'll kill you! you sha'n't master nie." My first endeavour was to catch his eye, and then, with a firm but calm voice, I said, "— thou knows that I never try to master thee: I leave that to a higher power. Thou art responsible to God for thy actions." His hand would then drop, and he would slink back to his work. At other times he would run up to me with the chisel, and declare he would run it into me, and set himself in an attitude for that purpose; and if I had exhibited the least fear, or offered the least resistance, I have no doubt he would have done so. As before, I strove to catch his eye as soon as possible. Then, assuming a countenance half serious, half smiling, I said, "Thou knows thou art responsible for thy actions." He would answer, "I am a lunatic; if I do kill you they can't hang me for it." While still keeping possession of his eye (for upon that, under Providence, I considered my safety depended), I answered, "If thou killed me they would take thee to the jail, and a jury would have to decide whether thou wast insane or not; and it is just possible they might decide not

insane. Then the sentence would be the same as upon any other man. But suppose they brought in a verdict of insanity, thou wouldst have to be removed to Bedlam, or some such place, for life; and Bedlam is a worse place than this." Again his hand would drop, and he would go to his work.

It must be understood that I varied my words to suit each occasion, to the best of my judgment; but the words quoted are nearly those which were used on several occasions. What seems to be required of the attendants at such times are moral courage and fortitude, with resignation sufficient for the mind to be preserved in a state of calmness. Then, with a voice firm, but calm and soothing, strive to cause the assailant to feel his responsibilities. If there is no probability of that, the patient should never be approached by only one attendant; but two or more go to him during his paroxysm, so that the patient may perceive the uselessness of commencing a struggle.

But sometimes to evade would not be right. For instance, I was once placed in a dilemma by a patient with a question, to which if I had answered yes, it would have been not only feeding his delusion, but it would have been a falsehood; if I had evaded by not answering, it would have shown want of moral courage, and I should have lost moral power over him. So, as quick as thought I answered, No; and, as I rather expected, as quickly received a blow on the face which caused a black eye. I turned away without showing any resentment, and when I again visited him, there appeared an evident change for the better; for, without any allusion on my part, he readily blamed himself, and expressed sorrow at having caused me pain; from which I was persuaded that in this case I had pursued the right course. As to a black eye, we should always be willing not only to "buy the truth," but also to pay for it too.

I will give an instance of the folly of evasion in some cases. A strong and healthy patient had got it into his head that he ought to be allowed wine; and the attendant, after being much annoyed, told him that he could not give wine unless the doctors

had ordered it, Next time the visiting surgeon came round, the patient asked for it. The surgeon, instead of giving a direct negative, rather hesitated, and then said he would consider about it ; intending, no doubt, to evade the matter. The patient, still getting no wine, became very excited and abusive, saying the wine was ordered, but the attendant had kept it from him. Matters were verging to a crisis when, on the visiting physician coming round, the patient asked *him*, who said, in a very decided tone of voice, “ *You* a glass of wine a day ! If you had asked if that old man by the fire might have a glass of wine a day, I should have thought you sensible ; but *you*, a strong healthy young man like *you*, I would tie you to the table foot and give you a glass of water.” The reproof caused the patient to cease asking for wine, but he watched an opportunity and a few days afterwards nearly strangled the attendant, and would have done so if timely assistance had not arrived. In this case, we may observe that the evasion was not wise ; yet a less irritating reproof, spoken with firmness, would perhaps have been sufficient, and probably the after consequence would not have occurred. Again, in the former case, it is probable I might have been spared the black eye, if I had paused a little before answering, so that the negative should not have been so sudden and abrupt.

I remember referring to these difficulties and dangers, on conversing with one of the committee of an asylum who was advocating non-restraint. He replied, “ that if they hired attendants they should expect them to do as they were told ; for, supposing a man entered the army he went with the full knowledge that he was liable to be killed.” I confess such a cold calculation was enough to make me shudder, and I queried in my own mind whether a christian was justified in ordering another to do what he dare not do himself. I thought the best cure for those who had such views, would be for them to become attendants for a few months amongst some such cases as I have seen, where the herculean strength seemed almost unearthly, where strong bedsteads, &c., which were screwed to the floor, were torn up and

broken to pieces ; and while destruction of property was thus going on, perhaps three or four shrewd and courageous attendants were kept fairly at bay. With all due deference to those who would call me cruel, I should recommend any plans or apparatus by which the patient can be pinned in such case, and so kept until the violence of the paroxysm subsides. But no doubt such apparatus is most to be preferred, which, being sufficiently preventative for the cases, also combines most ease and convenience to the patient ; and it will be better still in proportion as it can be so simplified, that the risks of hurting or being hurt, shall be less during the process of application.

Though "the irritated rebound of an insane mind cannot be crushed" by man ; yet, in many cases, the first indication of recovery is just at the moment when it feels itself overcome, and it is frequently our duty to bring about that crisis. That such crisis may sometimes be brought about by manœuvre, I grant ; but then, it must be akin to the guile by which the apostle caught the Galatians, it must be of an innocent kind ; and moreover, the patient must be prevented from perceiving the plot, or the spell will be broken.

It would give a positive advantage to some patients, in following their propensities, if they were aware, that whatever mischief they did, no apparatus would be applied. There are others, again, whose destructive impulses are strong, who yet are conscious of their state, and so dread the idea of being carried away in their apparently ineffectual struggles against their propensities, that it is a relief to them to be put under such restraint during the paroxysm ; and many have expressed thankfulness, when it had passed, that they had been prevented doing mischief. It is easier to imagine than describe the feelings of a patient, who, "when he came to himself," and made inquiry for his clothes, was informed that he had destroyed them all. "Ah !" said he, with tears starting into his eyes, and a countenance that bespoke excessive emotion of anguish and sorrow, "*why did you not prevent me ?*"

Should the propensity for mischief appear strong, and there be a probability of the paroxysm being rather long continued, to anticipate a protracted struggle, I should certainly recommend, that a sufficient number of the attendants proceed to put on such apparatus as the case seems to require, as calmly, and with as few words as possible during the process. At such times words will seldom avail for good, and if we cannot soothe or allay, we should be particularly careful not unnecessarily to irritate; for neither by words or gestures ought it to be in the least implied, that we have any intention of *mastering* or *punishing* him; but we should simply strive to give the impression, that it is our painful duty thus to assist him to *control himself* during his extremity. But the patient should in no case be left without the company of one or more of the attendants during the time that the apparatus remains on. Such means should be used as far as our tact, ingenuity, and circumstances will admit to *divert* his mind from *himself*. He may be walked into the airing court, or, after throwing on a cloak or cape to prevent the apparatus being seen (so as to allay, as much as possible, any feelings of indignity or degradation,) he may be taken into the gardens, or work-shops, or school-rooms, where the rest of the patients are busy; or a drive may be taken round the grounds; or, if a quick succession of fresh objects is not too much for his state of mind, the drive might be extended a little way into the country. But especial care should be taken all the while, without annoying him, to observe the time when he relents. Then is the time to try to impress upon him the folly of his conduct, and to encourage him with the hopes that he may yet be enabled to conquer it; and, as he now begins to give evidence that he will try, and as we have no desire to give unnecessary pain or inconvenience, we are willing to release him. But some say, "we cannot reason with the insane." I can only answer, that during the thirty years which I have been among them, the alterations and necessary repairs often threw me into immediate contact with all the cases of the institution; and, after close observation, I have come to the conclusion, that

the greater part of the art of curing the insane consists in reasoning them out of their unreasonableness. But reasoning does not consist in words only, but also in actions; nay "actions speak louder than words." Though we cannot drive them, yet we may often lead them. Though we cannot *crush* "the irritated rebound of an insane mind," and unless we allow the plea of ignorance, I should consider it impious to attempt it; yet we may endeavour to point it to a Higher Power, and may strive to lead it to "the stone which the builders rejected, the same" which "is become the head of the corner." Though the prospect may often be dreary and cheerless, though our efforts may again and again be baffled and seem in vain, yet we must persevere—we must "hope on, hope ever;" for I have seen such cases of recovery as ought to prevent us ever giving up in despair. Cases occur that have been thought hopeless, when the attendants have been unexpectedly cheered by finding that words or acts which transpired, perhaps months before, have been influencing for good, though forgotten by those around until thus accidentally brought to mind.

Though the application of straps, strait-waistcoats, &c., has been often so freely condemned, yet I consider a practice which still prevails, perhaps more or less in most asylums, of far worse consequence to the insane than all such ligatures. I mean that of shutting up the patient alone in an unfurnished room. It will ever be found to be a truth, that "it is not good that the man should be alone;" for as God made, and designed man a social being, it is our duty perseveringly to retain him as such: and if we presume to thrust him from our presence, even only for a few hours, we have no right to be surprised at the consequences which may, and do sometimes result. If we wish the mind of the patient to break down, and become a complete chaos or wreck; or if we wish it to learn, or be confirmed in misanthropy, I do not know anything so effectual as solitary confinement. Can we think that there is anything in a desolate room, likely to "divert" the mind from recoiling upon itself, and grinding itself to pieces; or can we think that the patients will ever get well, while staring

at vacancy and the bare walls? For as the strong stool on which he sits, is still more strongly screwed down to the floor, so is he rivetted, and spell-bound with the confused panorama, or horrid phantasmagoria, which appears to his mind's eye. But should there be much stamina of mind left, he will probably, for want of better employment, begin to plot mischief or revenge, as he paces the wilderness of a room, at double quick time; and when he has concocted his schemes, more or less deep according to his capacity, he will conceal them under the garb of a hypocritical calm, on purpose to put the attendants off their guard, so that opportunity may occur to execute his intentions. What part of the act of thrusting the patient into the room, is likely properly to *divert* the current of his thoughts from the disturbing cause? Do we wish to influence his mind to a greater degree of moral fortitude and endurance, to more patience and resignation? Does not the act imply, we have none left ourselves? Do we wish to inspire him with hope? Could we use more emphatic language to tell him that we had lost all hopes of him, and as *we* gave up in despair, he might do so too, for ought more we should do as regards the contrary; forgetting that his impatience may be so intense, or his confusion so great that he has lost all power of calculating time, so that every moment he is thus confined in such a dreadful state seems an age. It requires large overflowings of the grace of God for even a strong mind to bear solitary confinement with patience and resignation. "If we are not mad before we are put into those rooms," said a patient of my acquaintance, "we shall be before we come out, for the horror of mind I have endured in them, is more than tongue can utter. I can only compare it to a foretaste of hell." We may catch some glimpse of the thoughts that are likely to arise, by noting the words of De la Tude on entering the Bastille, before the French revolution. "When I heard the double doors shut upon me a second time, casting my eyes round my habitation, I fancied I now saw the extent of all that was left to me in this world, for the rest of my days. Besides the malignity of enemies, and the anger of a minister, I felt I ran

the risk of being forgotten, the fate of many who have no one to protect them, or who have not particularly attracted the attention of the public. Naturally fond of society, I confess I look forward to an abyss of lonely wretchedness, which I thought awaited me, with a degree of horror that cannot easily be described. I even now regretted what I had formerly considered as the greatest blessing, a healthy constitution that had never been affected by disease." If one, with a tolerable balance of mind, felt such horror in solitary confinement, what are we to conceive of those whose feelings are perhaps still more acute, without any of the balancing regulators; and whose every reflection, so far from assisting them to bear it, tends rather to add to their aggravation? Were I one of the committee of management of an asylum, and the superintendent made frequent use of the seclusion rooms, I should think him not qualified, and hint about looking out for another; for if he did not, or could not, use his faculty of invention, for expedients of a positive kind towards a remedy, it would be my duty to prevent him falling back upon what I considered, in a great majority of cases, worse than a negative.

"I have been 19 weeks in this room," said another patient, whose violent excitement, and tendency to destructiveness, had been long continued. He had been walked out but seldom, it not being safe for one attendant only, and because of other duties, more could not often make it convenient, though, perhaps, they rather shrunk from the task, because of the fearful struggles which they sometimes had with him. When doctors differ, as regards what is best to be done in such cases, who is to decide? I should have recommended, that he should have been shackled, and walked about, and well tired every day; and then, I think, the violent stage would have been much shortened, besides, the view of surrounding objects would have had a tendency to divert his mind from himself, so that the subsidence of the disease would have assumed a healthier type than it did by seclusion. But, public opinion is now so prejudiced against any bodily appliances, from having heard and read such dreadful accounts of their abuse, that it would

require some moral courage for superintendents to order them to be put on, though they were ever so well convinced that they were proper for the case. They would be taken to task by the committee of the asylum, and by the commissioners in lunacy, and be frowned at by the public at large. The tendency, now-a-days, is to curb the discretionary powers of the superintendent, and there is a danger, by so doing, of retarding the cure of some cases. Again, is there not a tendency now rather to make pets of the insane, and so as a consequence retard the cure?

Before leaving the case just referred to, I would observe that the walls, door, windows, floor, seats and table all gave strong evidence of the patient's destructiveness, but there was one thing that I should have essayed to take advantage of. He would tear a strip from the floor, and putting it into the fire through the bars of the fire-guard, he would char the end, and then write and draw on the walls, and sometimes he would procure a cinder for that purpose. Now I should have fixed a black board in the room, and supplied him with pipe-clay crayons, and pasted a rough chalk sketch upon the board, and encouraged him to copy it. At the same time I should have studied what other propensity he had, either as regards likes or dislikes in diet, or anything else that I could safely and properly work upon, to induce him to go on. I think all who have had any experience in asylums, who are not prejudiced, would at once see that, what with the employment, when it was requisite for him to be in the room, and what with the walks out, (if even his wrists were attached to a body belt, so that he could not stretch out his arms far enough to strike a severe blow,) his violence and destructiveness would have subsided in less than 19 weeks. But if it did not, the case would have shewn a healthier mental aspect when it did subside than this case did; for, after he was allowed to leave the room, there was a great deal of misanthropy to contend with. Again, I don't think the violence would have subsided when it did, if the attendants had not come to the conclusion to try him in the gardens. They were aware that it was dangerous to put a spade into his

hand, but there were two or three attendants along with him a few days at the first, when all his tendency to violence and destructiveness soon disappeared.

Take another instance. A patient, at lodgings in a country village, getting worse and more unmanageable, his attendant left, being wearied out, and another was engaged who had lived in an asylum a few years. The case appeared very discouraging; for the new attendant found, that the patient had been locked up in his bed-room for several days. He was quite naked, having torn his clothes, and was in a state of complete phrensy. The window was boarded up, except an aperture at the top to let in the air, because he had broken it, and every thing was taken out of the room except the bedstead. The patient, in a domineering tone, and with a fierce countenance, ordered a glass of brandy and water. The attendant, in as calm and mild a tone of voice as he could, said, "Though you don't appear to me, to be a likely subject for brandy and water, yet I will fetch you some, if you will dress yourself and behave like a man;" at the same time handing him some clothing. On going again in a little while, with some weak brandy and water, the patient had made no progress in dressing, though he had not this time torn the clothes, so the attendant said, "Now, I have brought you the brandy and water, I hope you will always find me a man of my word, but I shall not give it to you, until you have completely dressed yourself." After dressing and partaking of his glass, the attendant proposed a walk, and they strolled into some hay-fields, and both commenced raking up the hay. The attendant was encouraged, with the result of the first day's progress, and hoped that with proper tact and management, the young man might recover. Having understood, that the patient had very uneasy nights, with frequent paroxysms of violence, the attendant determined to try to anticipate them, by having the patient up as soon as he became uneasy, and walking him out, no matter how untimely. He slept easy (no doubt caused by the stroll) until about two in the morning, when he was got up, and

walked about for several hours, then a light breakfast, and out again until dinner, and again until night; the object being to fatigue the patient. Much the same routine was continued, varied with a few games of chess, &c., in the evening; and, in a little while, working on the farm, and riding out in a gig, were substituted for so much walking. No sleep was allowed during the day, and the meals were dealt out rather sparingly except supper, which was allowed a full meal of lean meat, and half-a-pint of ale or porter, or bread and cheese, and the ale. The patient soon began to have good nights with sound sleep, and in a few months he recovered, and was restored to his friends. Is it not our duty, to use all the art of physical training, as well as the mental, in our management of the insane? I do not wish to convey the idea, that there were no more violent paroxysms in this case, but that they quickly though gradually subsided.

I am fully of the opinion that employment is the best secondary means of cure which we have at command; the only rest for the mind seems to be in being occupied, in having an object in view; yet there must be a change in it, or it will defeat the desired end, and in changing the object care should be taken that it always tends to good. One great reason of the monotony and listlessness justly complained of in most asylums for the insane, is, that sufficient variety of employment is not provided, nor yet sufficient energy or zeal on the part of the officers or attendants, to entice the patients to employ themselves. I have known and read of many remarkable instances of cure, effected by the persevering energy of those into whose hands the insane have been placed. Passing by those who have been benefited by employment within the compass of my own observation, which if enumerated would not be few, and passing by such as are alluded to in the reports of various asylums in our own country, and on the continents of Europe and America, I will quote an extract from a paper "On sleep, and its effects on the organised frame," by F. D. Walsh, Surgeon, London.* "Letting the thoughts flow on without any

* See *Lancet*, vol 2, page 181.

arrangement seems not to be exercise for the mind, any more than being rocked in a cradle is exercise for the body. Insane patients seem to be injured by reverie, though much benefited if they employ their thought for some end ; the exercise seems to be in the arrangement. When I had charge of insane patients I scarcely ever passed a day without playing at chess, draughts, or backgammon with insane men, and I believe they were much improved by it ; as, in a gallery I took charge of in an asylum, every case that came in went out cured, without one exception, with almost no medical treatment at all. But indoors there were always chess, draughts, bagatelle, or some employment or active games, as fives, and what may appear strange, the broad sword exercise. Out of doors there were cricket, bowls, gardening, anything that arouses the mind to take an interest in something, or causes the mind to adapt itself to the external world. For instance, I throw a ball gently to an insane patient, and ask him to catch it; if he does so, there is an exercise of muscular contraction for some end,—the mind adapts itself to external things, and this simple operation is a part of the moral treatment of the insane.”

We may observe in this extract, that the object desired is the same, whether he makes use of profitable employment, such as gardening, or what may be termed unprofitable, such as games. Without condemning cricket, bagatelle, &c., for they are all of use in their places ; yet humanity is so constituted that the more we are induced to turn our hand to really useful employment, the more real pleasurable sensations will arise. In playing at games where there is a winning and a losing (though there may not have been any money stakes) there is a liability to “chagrin ;” whereas, in useful employment, it is all winning, no losing, and therefore no chagrin on that account. But let me not be understood as meaning that the patients should all be employed in hard manual labour ; but rather that all, as far as circumstances will admit, should be enticed into mental and bodily labour, of that kind and degree which we think will tend best to keep them in bodily and mental health.

“ I would, however, observe here, that the introduction of the system of labour into asylums, is not primarily to be contemplated as a means of pecuniary profit, but as a means of promoting the cure and the comfort of the patients. Much has been said in favour of amusing occupations for the insane; and they are certainly not to be overlooked, especially those which require active exertion in the open air; but they are not to be compared, as regards their beneficial influence on the mind, with those occupations in which a man labours to some useful end. It appears to be a providential ordination that our healthy and most agreeable feelings are connected with the employment of our time in the moderately active pursuit of some apparently useful object; and even if this were not the constitution of our nature, the habits of that class of persons, which mainly supplies our public asylums, would point out the importance of keeping up that association between labour and the enjoyment of health which their circumstances have induced. It is true the patient is not capable of all rational perceptions and considerations, or he would not be under care; but there are few, except the demented, who are not, to a considerable extent, under the influences to which nature or habit has subjected them in a healthy state; and the cultivation and extension of the remaining healthy feelings and associations, forms one of the most important parts of moral management.” *

A well organized system of employment in asylums, with as much variety as can conveniently be arranged, will be found, not only to expedite the cure, but will also tend to allay that discontent which is so liable to prevail; and the patients, when employed, will be easier to control. When they are allowed to be idle, they are discontented with their situation, and murmur and find fault with every body and every thing; so much so, that it has a depressing effect upon such attendants as wish them well, and who strive to make them happy. Again, such as get into idle habits,

* See page xxix, Tuke's Introductory Observations to the work of Dr. Jacobi, on the Construction and Management of Hospitals for the Insane, translated by Dr. Kitching.

are more likely to become a burthen to their friends, or the community, after their discharge, and are also more likely to relapse, than those who have learnt to be industrious before their discharge. In some asylums, the work done by patients materially lessens the price that would be otherwise charged. Is not that a good saving, especially when the patients are better for being employed, and a great deal more contented, than when they are allowed to be idle? I advocate that rich patients shall be industriously employed at gardening or otherwise, with a change by reading or other literary employment; or, if of a mechanical turn, they might learn to make useful articles, and then they might enjoy a second pleasure, in giving them away to poorer people, who would accept them with thankfulness.

“If managed with judgment and address, there are not many patients who may not in time be induced satisfactorily to engage in some portion or kind of labour; but as they not unfrequently think themselves unjustly confined, they are sometimes unwilling to work until the indulgences in diet or otherwise, which those who labour enjoy, and the greater comfort which they who go out appear to have, induce them to fall into the ranks of the labourers. When once, however, the practice of labour has been fairly introduced into an asylum, the new comers are found in general, without hesitation, to fall into the practice, and there can hardly be a doubt, that, on a comparison of the idle and the working system, the latter, as at present conducted, is much the more favourable to the patient’s comfort.” *

“In nearly all cases, life, to be really happy, must be one of action. Especially is it so in a hospital like this. From the hour of rising in the morning till that of retiring at night, except in cases of ordinary illness or high excitement, almost constant movement, change of occupation, variety of scene and surroundings, cheerful physical exercise, and prudent mental employment are needed for every day, to develop the most successful results and aid in promoting cheerfulness and tranquility in the wards. In

* See page xxx, Tuke’s Introductory Observations, &c.

carrying out all these objects, it must not be forgotten that they lose half their value if done simply as a required duty, without that personal interest and hearty good-will which rarely fails to convince patients that what is urged upon them is really intended to promote their comfort and restoration.”*

“As a relief from trouble and anxiety of mind, men resort to occupation and pleasant amusements, and when the mind has become deranged, the necessity for such treatment is greater. It is not *inaction* that is desired to accomplish a cure, but a change of *action*. In recent insanity the mind will not rest, and unless constant and urgent inducements to healthy action are presented, and new channels opened for the thoughts and affections, the patient will indulge in his perverted feelings and distorted ideas, until *dementia* places him beyond hope. It is this condition we wish to prevent, or at least postpone. We desire not to abandon the patient to blind chance, or allow him to grow worse by neglecting to provide every proper remedy.”†

There are some patients who, perhaps, are not quite fit to be out in the world at large, and yet there seems but little the matter with them, except laziness, and we find that nearly all such are good “trencher men.” At the risk of being thought severe and cruel, I should recommend that such should have their diet restricted; and so let them have a more liberal allowance in proportion as they were willing to employ themselves usefully. Perhaps some of their friends would say, that they did not send their relatives to the asylum to work, or yet to be pinched of food. Certainly not, in one sense of the word; but I suppose they sent them there to be cured, as far as human tact can accomplish that object. For the cure of bodily disorders, surgeons sometimes resort to severe measures, and I think a little severity, a little “*gentle compulsion*,” would expedite the cure of mental disorders in such cases as these.

I should recommend, that there be amongst the *materia medica*,

* Report of the Pennsylvania Hospital for the Insane for the year 1861.

† Report of the Western Pennsylvania Hospital for the year 1861.

some bacon, nice hams, and a few boxes of herrings, to be given or withheld, as circumstances seemed to indicate; and with some it will be needful to keep a kind of debit and credit account, at the same time taking care to have value received, before value given.

Before leaving the subject of diet, I hope I shall not give offence in saying that, in all asylums, care should be taken that the invalids do not suffer from the want of proper changes in their diet. It requires much thought and care, when there are many invalid patients, to adapt to each case a proper diet. Again the food for such requires skill and care in the preparation, and, unless an asylum is small, the cooks for the general household are often too busy to attend properly to it, and at the requisite times; so there should be one person, whose especial duty should be to prepare the diet for the invalids. In diet, as in other things, there is a liability in a large household of going too much in one track, without sufficiently noticing that a change is desirable; and though it may be right to tell some patients, when the usual food is set before them, that they may either take that or none, yet it will not be right to say so to invalids.

It often seems requisite to set one propensity of the patient to counteract another; and it seems difficult for the habits of the attendants to be so fixed as to go on with their routine of duties, and yet hang so loose as to be able to take advantage of every opportunity in which a little variation might tend towards the patient's restoration. There is little doubt, that there is often sufficient left of the seeming wreck whereon to re-build and again restore the vessel, if we could but keep sufficiently alert, and were determined to persevere.

A serious difficulty arises in the right management of the insane, from the fact that amongst them are all shades of character, from those who may have led an almost innocent life to the most depraved of our race. And from the fact of there being, at the same time, a complication of reason and *unreason* in such a variety of combinations, that it requires not only great patience

and perseverance, but great skill, in order to encourage and strengthen the one, and at the same time weaken and discourage the other.

Another difficulty is that, although employment, in some way or other, is a grand means of diverting the perturbed mind from the disturbing cause, and placing it in a better position to receive good moral impressions, yet it is astonishing what tact is often required to induce the patients to employ themselves. "I have no occasion to work here; my board and lodging are paid for," says a patient who is asked to do a little. "I have worked very hard," says another, "and I don't see that I fare any better, or am thought any better of, than so and so, who are so idle they won't work at all." Now, it should be borne in mind, that reward sweetens labour; and it seems in justice due to the patients that there should be some remuneration, either a little better diet, or more liberty, or in some cases a little pocket money, or an account kept of the value of the work; so that the patient may have it on being discharged; or some other equivalent, as the case may be. A stout patient, weighing sixteen stones (14lbs. to the stone), rises abruptly from a very hearty dinner of the best roast beef; and in his rage, with meat yet in his mouth, utters imprecations against everything and everybody, and is ready to do battle with any one who comes in his way. Now, what harm would arise, if, in trying to make him more thankful, he were restricted a little in his diet? He is lazy in his habits, and his over-feeding tends to make him still more so. I should set his voracious appetite to help to overcome his idleness; for, no doubt, long before his diet was restricted, either in quantity or quality, to that minimum at which health could be maintained, he would desire more food. I would then set him something to do, and give him to understand that I should not allow more food until he had done it.

See that patient with a book; at present he seldom speaks. He is an inveterate reader, and overloads his mind with more than it can digest. According to the routine of his complaint, in two or three weeks he will begin to be talkative, and he inflicts

on all who pass a lot of absurd and shallow schemes. He is going to get rich—he is going to feed the pigs on sawdust or small coal, or he has got some mechanical invention equally preposterous, or he is going to strike off an immense quantity of £50 bank notes, and so be rich at once. In a little while after, he begins to be violent, which may last some weeks, and then his disease gradually subsides into a state of melancholy and deep despair, from which in a month or two he gradually emerges, and again commences his reading. Now, this is just the time, in my opinion, to commence the chief attack upon his disorder. I should tell him, that I would only allow him a book in proportion as he made himself otherwise useful, and so try to divert his mind to other things, and then his reading would not have such an injurious effect. Doubtless he would soon storm at me ; but that I should consider to be a breaking in upon the former routine of his complaint, and therefore an improvement ; and if I kept firm to my purpose, I have no doubt but amendment would ensue.

Yon patient in the workshop is a very different case. He has done a great deal of work, and is now on the list for discharge. He is getting fat ; but when he came a few months ago, he was a poor, emaciated, melancholy looking object, in the depth of despair, with strong suicidal propensities. Now that he has recovered, he has given us a short history of his life, from which we gather that he has been always of a weakly constitution, and had been put to a trade which required great muscular exertion. As he was expected to do as much work as his fellow-workmen, many of whom were of robust frame, he frequently felt himself overset ; though sometimes he could outstrip them when it happened to be lighter work and required a little ingenuity. But he had been troubled with pains in the chest for four or five years, his family was increasing, and of course, their wants were becoming more numerous, when his health seemed to decline, so that he was in danger of losing his situation altogether, because of his inability to attend regularly to it. He had a strong affection for his family, and was willing to do anything for them. Indeed, he prided

himself upon being able to keep them decent and respectable with his own earnings; but, when his health began to decline, he imagined they would all come to want, and this thought worked him up to such a pitch of feeling, that he entertained the horrid idea of either killing them to prevent their starving, or committing suicide to prevent his seeing their misery. He seemed to become still more melancholy for the first few weeks after being brought here; but the attendants of the ward were indefatigable in their attempts to take every opportunity which they thought prudent to counteract his despondency, though he evinced a great deal of perverseness and self-will. In time they managed so far to ingratiate themselves, that he not only began to feel their kindness, but seemed willing to return it. When one of them ventured to ask him to do a few jobs for them, "Ah," said he, "it is very wrong of me to be so long idle here, when my family are starving at home." After he commenced doing a little, he improved so much, both in body and mind, that a few work tools were procured, and he was set to work in the institution at his own trade. He now began to work so hard that there was a fear of his again oversetting himself; but, when asked to desist, he would say that, "when at work he felt better, for what he was doing kept wicked thoughts away." It was remarked to him that such is no doubt true, but, as he got no remuneration, there was no need for him to continue at it for so many hours together. His reply was, that "he had been kept by them during the time he did no work, and though he did not get paid for it, perhaps it would do some good." But, as it was thought needful that there should be a change, and, as in the course of conversation, it was found that he had learned a smattering of music when a boy, they one day brought him a flute; which seemed to please him, and he afterwards spent an hour or two a day with it, and learned to play several tunes tolerably correctly. One time the attendant brought him a fresh tune, "Auld lang syne," thinking to please him; but the moment he saw it, his bosom heaved with emotion as though his heart would have burst, his countenance changed, and he sobbed as

though he would have choked. The attendant, with surprise, asked what was the matter? As soon as he could speak, he desired to be left alone, saying he would soon be better, and his emotion subsided with a fit of weeping. Though the incident had such an effect upon his bodily health that he was several days before he recovered from the shock; yet it would seem as if it had been for good, for it was a kind of last breaking up of the complaint, and he has been more cheerful ever since. He told us afterwards, that he had often heard the song in workshops in which he had wrought; and the tune, perhaps, was rather of a melancholy strain. As he knew the words of the song, they seemed to cause his reflections to revert to his former condition when at home and in tolerable comfort with his family, and as suddenly to compare it with the state he supposed they were now in, as well as his own present condition, and what he had passed through since he left them.

I do not see what benefit can arise by studying in this case whether the weakness of the constitution arose from diseases or accidents to which we are liable whilst children, or whether it was hereditary. The knowledge that our children are liable to be tainted with our diseases may help us to keep within the boundary of the moral and physical laws; but we ought to take higher principles for the motives of our actions. We may, in this case, pass by the fact of his having been put to a trade which required great muscular exertion; for poor people are frequently obliged to put their children to unlikely employments, as they must do something. We may often see weakly men having to earn their bread at a hard-working business, and athletic men with a pen behind their ears, whose strength is scarcely called into action. Respecting the amount of work which masters require from their workmen,—that is caused by the eagerness to get rich, and by the desperately keen competition which has of late years prevailed; part of which competition is caused by laws such as the corn laws were, which tends to throw the trade of a country into the hands of a set of wild and gambling speculators, instead of allowing the honest merchant to see his way before him as he steadily plods on.

But, I consider, the main reason of this patient's being in such a deplorable state was owing to false moral training. Certainly, it was praiseworthy to be wishful to "provide things honest in the sight of all men;" but having done his best, he should have left the rest. He should not have been too anxious or too impatient; for there might have been some one, after a while, ready to help him a little. We read it is "more blessed to give than to receive;" yet he should have considered that the inference of the text is, that it is blessed to receive also, if it be accepted with a thankful heart. Had he been more patient, who knows but eventually an easier situation might have turned up in which to earn a livelihood.

I need not dwell longer on this case, to show how by false reasoning from true data, and sometimes, perhaps by true reasoning and false data, he had still more increased the confusion of his ideas. I will only add, that, in thus reviewing it, I have no wish to blame him; for, very probably, if I had been in the same position, I should have shown quite as little moral courage and resignation as he, and perhaps quite as little faith in the promise, "thy bread shall be given" and "thy water shall be sure."

It is worthy of consideration whether it is wise to bind boys apprentice for 6 or 7 years. A boy, who as yet knows but little of the world, and still less of the merits of the trade which he is put to, and perhaps has given but little thought as regards the nature of the contract, is bound, say at 14. At 16 or 17, perhaps he finds that the business is not genial to the bent of his mind, or to the healthy development of his physical frame; yet he can find no way of honourably dissolving the contract; he is forced to serve out his time, and sometimes to the annoyance of both his master and himself. Some of these, when the term of their apprenticeship has expired, find that their health is broken, or they are not sufficiently adept in the business to procure constant employment; and being continually tossed about, they drag on a miserable existence; so that if they are not taken away by an early death, either the workhouse or an asylum becomes their abode. Now it appears

to me, that at least some of these would have been able to pass through life with less difficulty if they had been allowed to dissolve their contract, and turn their hands to something more in unison with the more mature development of their talents. I have heard that a shrewd tradesman, to obviate the trouble he had experienced, had a clause introduced into the indentures, so that any of his apprentices were at liberty to leave him at any time on their giving a short notice; but if they served out their time, he made them a present of part or all of the premium, according as he thought they deserved it; and, after several years' experience, he was so far satisfied that he would not go back to the old plan. Out of several instances of a change to advantage which have come under my observation, I will mention one. A boy was put at 14 to be a carpenter, and though he did not exhibit any deficiency of intellect, he did not make such progress as might reasonably have been expected; but it was observed that he took a delight in trying to copy pictures. His father made arrangements for him to be placed under the tuition of an artist, and he soon became a proficient, and earns a good livelihood. Now it is very probable that, if he had continued at carpentry, he would never have been more than an ordinary workman; because as his mind was so fond of the pencil he would have found the jack-plane very irksome. Though the late J. Montgomery, misfitting as a baker's boy, afterwards drifted into a position more in harmony with his splendid talents; yet there are many who have been equally misfitted, but who in after life have never been able to rectify the error.

Schools in asylums will be found to be useful levers in trying to restore the balance of the mind; for they not only occupy the mind with an object on which it may repose, but they also tend to throw it back past that time of life (the time of youth) in which a majority of cases seem to date their commencement, or at least a kind of first development; so that the recollections of childhood and the pleasures connected therewith, may, as it were, entice them to begin life again. I am aware it is objected that schools may do in a pauper asylum, but the partients in

most others have learned to read and write. The objection is more in appearance than reality ; for, though there is no doubt that a difference of education may have given a difference of bias or prejudice, yet not so much as to form an objection ; for as human nature is human nature still, the means to bring about the desired end must be the same, and merely varied according to the circumstances of each case. We read of the good resulting from schools, amongst classes which are not paupers, in the reports of both French and American asylums, and it should also be borne in mind, that there are paths of learning upon which the most learned may still proceed.

There is no doubt, but that the frequent company of children, both to nurse and to play with, would be of great benefit to the female inmates of an asylum, as tending to relax the fixedness of the complaint, by causing them to forget themselves ; and seeing that many of them will indulge in looking back, as I said respecting schools, it would tend to throw them in their thoughts still further back upon the days of their own childhood, and so tend to close the chasm through which their flood of distress and confusion has been allowed to flow. At the same time, the experiment would require great care, not so much from the fear of the patients hurting the children physically ; but as the imitative propensity of human nature is so very active in children, they might receive mental injury which would again require a deal of counteracting. Perhaps if the same children did not often visit, the danger might be a little obviated.

Whilst alluding to the imitative propensity, I may here state, that I think its powers for good or for evil, upon the inmates of asylums, are greatly lost sight of. I could mention many cases where the propensity has done much mischief by not being duly controlled, or rather from not using proper influence to cause it to follow good, and not evil examples. For instance, suppose amongst the inmates there is one who from paralysis or other cause, walks lame, or that there are others addicted to swearing, or other propensities which are not good ; if a fresh patient in some states

of mind is placed among them, there is great probability that in a few days he will begin to walk lame, or to swear, or to follow the example of one or other of those into whose company he is introduced. Or should the case be what is called hypochondriac, with an acute sense of decorum, the effect may be such as to throw him into a state of melancholic despair, from which it will be impossible for man to arouse him. There are indeed some whose feelings are so obtuse that they are little or nothing affected on becoming inmates of asylums; yet there are many with acute feelings who are agonized to an indescribable extent when they first enter. Highly favoured is the man to whom is intrusted the message of mercy to such despairing souls, if he can so far fathom their state as to be able to strengthen them with his mouth, and with the moving of his lips to assuage their grief.* Yes, these are the classes whose chronic habits of mind require to be treated gently and delicately. Who would not covet to be the good Samaritan to pour in the oil and wine? It would be an advantage if there were apartments for the reception of fresh patients for a while, before they are placed in the wards, so that they may gradually become reconciled to their situation. In some cases, harm is done even to the violent, when they are abruptly introduced into the respective wards, by the shock the mind received, which might have been otherwise had they been inured to their position by degrees. They should be taken now and then into the ward in which it is intended they shall reside, at the same time making observation of the effect that the company has upon the fresh patient, acting according to the best of our judgment.

“ We may reasonably expect that as the wants and capabilities of the insane become more correctly appreciated, and the qualities of mind required to supply them are better understood by the public at large, that the friends of patients will not be satisfied without obtaining for them those provisions which will most tend to their recovery; and that the persisting demand will lead to

* Job.

the supply of a greater number of persons who, in the various departments of our asylums, are qualified for the delicate office of administering to disordered minds. This, it must be acknowledged is our great desideratum : it is the character of the persons engaged, more than the change of system, or the increase of the number of officers, which will effectually raise the condition of our asylums. And I would observe that, if officers should be introduced into our establishments, charged more especially with the moral treatment of the patients, we ought never to let this duty devolve exclusively upon them ; *all* should have their share in it, who are charged with any portion of the care of the patients ; but in an especial manner ought the resident manager to feel this as a most important part of his duty. And in the selection of such an officer, the qualifications for moral management—amongst which I would specify, a ready sympathy with man and a habit of conscientious control of the selfish feelings and the passions—ought ever to be sought as carefully as medical skill. If a moral manager and religious instructor be chosen, he should be one who knows experimentally the religion of the heart, who can condescend to the weak and the ignorant, and who, in the best sense of the phrase, can become all things to all men. I have observed that the most successful managers of the insane have been those who were most humble and unselfish ; and it is only persons of this class who will ever effectually supply their intellectual and religious wants. A person of an opposite description, however talented, or however conversant with the philosophy of mind or the doctrines of religion, can never exercise efficiently this divine art of healing.” *

Those who undertake the care of the insane should strive to attain a large amount of that charity which “suffereth long and is kind,” which “hopeth all things, endureth all things.” But they will also require a large amount of firmness ; and though they should always feel sympathy, so that as a rule “to him that is afflicted pity should be shown from his friend,” yet it would

* See page xix, Tuke’s Introductory Observations, &c.

sometimes seem requisite to play a kind of double part ; for, in some cases, it would overwhelm the patients if they knew we pitied them. The following incident will illustrate my meaning. A suddenly bereaved widow had to give evidence touching the death of her husband, and the coroner, in rather sharp accents, told her to stand there and answer the questions. She proceeded tolerably well, until one of the jurymen, allowing an expression of pity to escape, the poor woman swooned and had to be carried out. During her absence, the coroner said, perhaps he pitied her as much as any of them, but being aware she had a painful duty to perform, he thought it best to divert her attention a little from herself ; for so long as she thought him a rough unfeeling man, she hardened herself, and proceeded with her evidence, but the moment she found she was pitied she broke down. Was not the result somewhat similar in the case of Job ? For though no doubt, his three friends really spoke as they felt, having, as it would seem from their rebukes, mistaken the cause of his complicated afflictions, so that they “ imagined to reprove the words, and the speeches of one that is desperate, which are as wind ;” yet, the long controversy which ensued, appears to have been amongst the causes, which, in the over-ruling of Providence, tended towards his recovery. In his eagerness to controvert what was false in the argument of his opponents, he seems in part to forget his own afflictions, and the energy of his mind appears to have aroused the latent powers of the restorative principle, as regards the functions of the body, so that it began to resume its former healthiness.

The committee of management, and superior officers of asylums, should not forget to extend care upon the immediate attendants, that they be not oppressed, either bodily or mentally ; for on their being in tolerable health, and their minds free from too much harrass, depends a great deal as regards their influences over the patients for good ; and there should be a ready response on the part of those over the attendants to assist, encourage, and strengthen them in the manifold straits and

difficulties which are continually arising. There should also be a sufficient number of attendants to allow of a change, sometimes of duties, and sometimes for recreation, especially with those who have the care of the worst patients; for the mind of man is so constituted, that there are tendencies which are not for good, if it is continually in contact with some cases of insanity. We cannot expect the mind of an attendant, who is continually amongst the worst cases, to keep so nicely balanced as not either to become hardened, and in some degree cruel, or to allow his sympathy to carry him away until he is enervated, or else to lose some control over the imitative propensity, so that to some extent he becomes insane himself. To counteract these tendencies, the scene should occasionally be changed.

All institutions for the insane should have a well-cultivated farm and garden, and the inmates should be encouraged as much as possible to assist in the cultivation; and though a little pleasure ground may be all very well, yet such is expensive to keep in order, and the patients soon tire of the sameness. The generality of them prefer strolling over a pasture amongst the sheep, &c., or to walk in the gardens, where there is more change, than to "go along the gravel walks of the pleasure grounds as precise as so many monks and nuns," as I have heard them say. As to the house, it should as much as possible have the appearance of a lodging house at a watering place, so as to convey the impression that the residence is only temporary, only until the affliction subsides; and for the rich, it should, as regards convenience and accommodation, somewhat suit the rank of life the patient moved in. As regards the poor, it is evident the establishment must be above what they have been used to, or it could not be carried on. But yet I am no advocate for both poor and rich being in the same establishment; for however it may be thought the poor are accommodated at less cost, unless we could ensure perfection in the officers and attendants, many little things will keep arising to mar the good working. Though it is natural, and would be wrong to discourage any little intimacies which may

arise, yet if they approach at all to favouritism, the attention to one party will consequently cause a neglect of the other, and should by all means be discountenanced.

Whatever may be the arrangement of the different wards of an asylum, the less the doors are locked, at least during the day, the less irritation will arise to the inmates. But then, it is evident that the boundary of the estate should have a secure wall or fence to prevent escapes, and any weak points or convenient places, as far as circumstances will admit, might have cottages erected thereon for the families of some of those employed about the estate. This might be of advantage to the patients, as they advanced towards convalescence, if they were allowed to visit such families occasionally : it might prepare them a little towards facing the world again after their discharge.

It has often appeared to me rather difficult properly to classify the patients ; for with the exception of the noisy and violent, it seems so to depend upon the peculiarities of each case, that it is almost impossible to follow any precise method with advantage. The judgment of the superintendent and attendants is required to be continually upon the alert, to be ready to make such alterations in the position of each inmate, by changing from one ward to another, as may seem best for each case, or for the harmonious working of the whole household. Again, the remaining instincts of the inmates should be studied ; and so long as they may tend for good, or have not an immoral tendency, they may be humoured, and then it will be found that, to some extent, they will classify themselves with such others as they feel most at home with, and from whose company, they should be given to understand, they will not be removed unless for misbehaviour.

Whatever rule may be followed as regards classification, there will require more or less of subdivision, and asylums should be so constructed as to allow of such subdivision. As the one side of the house will have to be a counterpart of the other, or nearly so, suppose we divide the inmates of each sex into five classes.

For the first let us take those approaching to convalescence, with the quiet and well behaved, and all those who are easily managed, except the imbeciles. The arrangements of the asylum should be such, that this class shall have, not only the general dining room of the ward, but other rooms also for those who feel annoyed or incommoded with any of the other inmates, and if the asylum be large, there will require two wards for this class, each with its extra rooms.

For the second class, I propose the aged and infirm, because as they mostly require to be kept still and quiet, they would be incommoded with the company of the young, the active, and the talkative. Some of the aged would perhaps prefer to be amongst the first class, and if so, it should be allowed, unless there are reasons to the contrary; that is, it should be the study to make all the inmates as comfortable as their state and circumstances will allow. Some of the melancholic and suicidal will perhaps do with the aged, some in the first class, and some will perhaps be more in their place in the third class.

The third class should be such as are agitated and those who are determined to make their escape. This also requires that there shall be extra rooms in addition to the general dining room. It is liable to retard the cure to force patients to be amongst company which irritates them or makes them uncomfortable; and the bed room does not answer the end, because, as a rule, complete isolation is not good. What seems to be required is, that the inmates may, to some extent, be able to choose their associates, and retire from the dining room into the other rooms in parties from two to half a dozen, or as they can make it agreeable.

“There is hardly any matter connected with the management of the insane, which appears to me more clear than the desirableness of dividing the patients into small classes. They are less liable to annoyance from one another; they are more apt to engage in some rational pursuit, and they are more likely to be the subjects of discriminating observation, by the attendants and

officers. The distressing impression made on the mind of a susceptible insane person, on being turned into a company of fifty people of the same class, can be more easily imagined than described: there are many, it is true, who have not this susceptibility; but for these the large associations have no advantages: on the contrary, they are far more likely to be diverted from their absorbing musings, with a moderate number of companions, than in a confused crowd. Under the old system, fifty, sixty, or even a hundred patients were not unfrequently herded together in one airing court, and in one set of apartments. This practice belonged to the old system of indiscriminate treatment and negligence. I had many years ago an opportunity of seeing the change from large to small classes in the York Asylum, and was confirmed by it in the opinion which I had previously formed, on comparing the condition of the large companies of patients in that institution with the smaller divisions in another establishment. In the one, thirty patients were frequently found in one division; in the other, the number in each room rarely, if ever, exceeded ten. Here I generally found some of the patients engaged in some useful or amusing employment. Every class seemed to form a little family; they observed each other's eccentricities with amusement or pity; they were interested in some degree in each other's welfare, and contracted attachments or aversions. In the large society, the difference of character was very striking. I could perceive no attachments, and very little observation of each other. In the midst of society, every one seemed in solitude; conversation or amusement was rarely to be observed,—employment never. Each individual was pursuing his own busy cogitations; pacing with restless step from one end of the enclosure to the other, or lolling in slothful apathy upon the benches. It was evident that society could not exist in such a crowd.”*

The fourth class would be those who are demented and imbecile; because if the imbeciles were mixed with the former

* See page xxii, Tuke's Introductory Observations, &c.

three classes, many of those inmates would feel it as a degradation. Some are of opinion that imbeciles should be in asylums constructed for such only, and not kept in curative establishments.

The violent, the noisy, and the destructive would make up the fifth class. The number in this ward will be very fluctuating ; because such as become violent and noisy in any of the former classes will have to be removed into this ward, at all events during the paroxysm. This ward should be so constructed or subdivided, that the noise shall incommode, even the violent patients, as little as possible ; because, when one becomes excited, it often seems to affect others like an epidemic. No doubt this ward, especially if detached from the rest of the house, will require a large number of attendants in proportion to the patients ; yet I think the general management of the establishment might be so arranged as that the expense shall not encroach much upon its funds. When such attendants are not required in the ward, they might mostly, if not always, be otherwise advantageously employed about the estate. Besides, they would often have to take the patients out either to work or for walks. Again, the attendants of this ward require a change frequently ; for to be always amongst the noisy and violent patients is too great a strain upon their mental powers. I should propose that there shall be such a number of attendants for this ward that each shall take turns, and after being two weeks on duty amongst this class each shall have a week at other duties.

An airing court with a shed or summer house seems to be required for each of the wards ; but the shed for the violent ward should be large, with a rocking boat and swings, or other contrivances. In fact it should be a gymnasium ; so that, like a safety-valve to a steam-engine, the patients may let out some of the " spare steam " this way, rather than allow them to spend their strength in breaking the furniture, or injuring the building, or tearing their clothing. Swings, rocking boats, &c., would be useful in some of the other courts also, especially for that appro-

priated to the imbeciles. It is better to induce the patients to make themselves useful ; and, where that cannot be attained, to encourage them thus to amuse themselves, rather than allow them to do nothing ; for it is seldom that they are idle long without falling into mischief.

Not being in a position to procure or read many books on the subject, what I have written is chiefly from my own observation. I was impressed with the idea, that, without saying there was too much stress upon the medical view of the question, there was sadly too little upon the moral view ; but in that I find I was somewhat mistaken. On reading some numbers of the "Journal of Psychological Medicine," I was agreeably surprised to find that the editor took higher views than I had expected. I was not aware, when penning my thoughts, that I should be able to strengthen my position, by quoting from such an authority. At page 226, No. 2, April, 1848, the editor says, "Every mad-man is morally insane, because if his morals were sound, he would not be insane." But some may say, if that is true, all who become insane have themselves to blame. I answer precisely so, to some extent ; it may be much, or it may be very little, and blame may also attach to parents for wrong training. Blame also attaches, and that frequently to a very great extent, to others, indeed to the community at large, in the rupture or bad working of the social machine ; much of which bad working is again caused by the bad laws of a country ; which are not made by wise and just men, but by the ignorant, the designing, and wicked, and which interfere with and circumvent the wise and divine laws of an Almighty Providence, so that the natural and inherent rights of man are thrown into confusion.

Great responsibilities rest with legislators for so much of the laws of a country as are not according to true principles ; because so far as they derange the working of the social machine they are amongst the tendencies to drive the people mad. Laws should be so framed as to interfere no more than is actually necessary with commerce and civil and religious liberty. According to my views,

the simple duties of governments are to protect life and property, and to prevent one man encroaching upon the rights of another, even though it should be to obtain his own rights: I think all else foreign to their duties.

Government ought to be in a position to stay reckless stock jobbing, and such gambling speculations as were practised during the late railway mania, and all the base arts of raising and depreciating the price of shares. Do we not see how the people were fleeced and ruined by being tempted to leave their honorable, because honest, avocations to stake their all, yea more than their all, upon the chance of the throw of that which was nothing better than a loaded dice? Sad has been the wreck of worldly prospects and consequent horror of mind to thousands of families, widows, and children. Those who get rich by such diabolical arts must have their conscience seared as with a hot iron, or they could not look with such complacency upon the overwhelming destruction, or behold the insane asylums which they have helped to fill, or the numbers of graves they have caused to be dug.

Religion is often blamed for causing people to become insane. True religion leads to the very contrary; it is the climax of sanity; but by wrong training, the prejudices of the world, and the depravity of our own hearts, we are liable to make mistakes about religion which may cause confusion of ideas until insanity is produced. If we turn to what is called the religious world shall we find religion, as promulgated by the Almighty, with a path that wayfaring men though fools shall not err therein? Do we not rather see something in the name of religion crammed so full of perplexing questions that it requires a bright intellect to be able to detect the error from the truth? Do we not see one portion of the community assuming an authority over the rest, forgetting that from Cain and Abel down to this day, any brothers would quarrel if one presumed to force the other respecting religion or its maintenance? All such things should be avoided if we wish to preserve the sanity of the people. Our laws respecting religion let in such a flood of corruption, and cause such abuses to be perpetrated in the name

of religion that the minds of the people are confused and their moral feelings outraged. Can we wonder if any one in the least inclined to scepticism should turn away in disgust and say that religion is all a sham, an engine for political intrigue, set a going by statecraft and priestcraft for their own mutual emolument, and that with such thoughts he should launch into the deep and muddy sea of infidelity, and, in spite of a conscience he cannot calm which still calls him back, his determined self-will should urge him on until the struggle, the emotion, and agitation of feeling be so intense that his insanity should burst forth in its worst, most dangerous, or violent forms?

Then, in the struggle which we individually experience between the material and the spiritual, do we not take the first step towards insanity when we decide to follow that which is earthly at the risk of losing that which is heavenly? Do we not rivet the chain which entangles us in proportion as we prefer the present to the future? Do we not become spell-bound, or terrified into confusion, because of our continual disappointments in search after temporal happiness? In such case our faith is so weak that we have no strength to cast the anchor of hope into sure anchorage ground, and so be able to ride out the storm and fix our eye upon the star which appears to guide us to a haven of safety and true rest, and a happiness which is eternal.

Whilst upon the subject of religion, I may observe that I think one cause of insanity is, from our carrying the doctrine of expediency past common honesty. Do we strive to get into the habit of "putting away lying," and do we "speak every man truth to his neighbour?" Or, do we get into the habit of prevaricating—of evading the truth, with the intention of deceiving one another? and so become confused with the dilemmas we place ourselves in, with all the doubts and fears which arise as a consequence.

Drunkenness and the irregularities of youth are amongst the causes; in fact whatever does despite to the moral perceptions. "Grieve not the Holy Spirit of God, whereby ye are sealed unto

the day of redemption," said an apostle. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Though I think that the doctrine of total abstinence, as it is frequently advocated, will bear its fruit of confusing the moral feelings of the people, yet it is the duty of the whole community to bring about a complete revolution in the manner of conducting public houses and dramshops. They are designed to be houses for refreshment; and not places to encourage drunkards, gamblers, thieves, and abandoned women. Then places of refreshment let them be, or else not at all; in using the world we should strive that we don't abuse it.

When the patients of an asylum are collected together for public worship, I should prefer the reading of the Holy Scriptures to them, rather than the Church of England prayer-book, as more likely to lead the perturbed mind to rest upon the "Rock of Ages;" which rest, after all that has been said and written upon insanity, constitutes the grand cure: for simple and efficient as the plan of salvation no doubt is, yet the pride of the human heart, and other evil propensities, more or less strengthened by the prejudice of education, seem so to have mystified it, or so to have blinded our spiritual vision, that we cannot or do not come unto the Saviour, that He may give rest unto our souls. But, in hinting at unbelief as being a component of the disease, let me not be understood as accusing the afflicted as being more unbelieving than others; for we see many in the world whose life and conversation may be taken as evidence that they are little better than infidels, as regards the truth of the gospel, and are yet retaining a tolerable share of the reasoning faculties. I only desire to show that, in adapting the means of remedy, the proneness of the human mind to unbelief and disobedience should be sufficiently kept in view.

I have understood that some say insanity increases as

civilization advances. If so, some part of our civilization must be false. Perhaps our manners and customs are more complex, and therefore tend more to the disease than those of more primitive times, or in what is called savage life, where the customs are more simple. But I think, if we had the means of ascertaining, we should find there were more cases of insanity, in proportion to the community, during the middle ages, when so much superstition prevailed, than there are now. Though there may be some increase in proportion to the population, if we may judge by the last 200 or 300 years, yet we are liable to think the increase larger than is real, because cases are more scrutinized, and many are now placed in asylums who would have been left at large a few years ago. But if there be an increase, is it chiefly amongst the rich, or is it more amongst the middle and poorer classes?

If the increase is amongst the rich, I should be at a loss how to account for it; but I think the increase, if there is a real increase, will be found amongst the middle and poorer classes. We may see the terrible strain upon them, both physically and mentally, in their endeavours to procure a livelihood, in these days of severe competition. Many of the middle classes, as they struggle on, feel the load too heavy, and not having learned to spread their trials before Him, who careth for His children, their moral courage fails them, they become confused and fall into despair, suicidal suggestions are entertained, and their insanity is no longer doubtful. Others, as they find their affairs get worse, leave the path of honesty, and attempt to redeem their concerns by cunning and fraud. Sooner or later the consequences overtake them, and as they become more involved, they rack their brain still more to invent first one low shift and then another, until the confusion of mind is so intense, that insanity is developed much about the same time as their insolvency becomes known.

Amongst a vast majority of the poor, their wages are so small that it is impossible for them honestly to procure sufficient and proper food, clothing, and shelter for their families. In their

struggles to keep out of the workhouse, they break down, and are sent to swell the ranks of our already over-crowded pauper asylums; but should any of them think to gain an easier livelihood by dishonesty, they become inmates of the jail. I do not think that I colour the picture at all too strongly, when I say that the workhouse, the asylum, or the jail continually stares them in the face. If the case is as I have stated, what can we expect but an increase of insanity? It is a mistake that insanity increases as civilization advances. If there is an increase, it is because of the heavy burden that the people have to bear; and we may be thankful that the influences of Christianity amongst them causes it to assume so mild a phase as it does. Were it not for those influences, it would long since have taken the type of a French revolution. That revolution was brought about by the unjust laws and tyrannical acts of an insane government, goading the people to desperation, a people that had not been taught much of the benign influences of Christianity.

That there are some who spend extravagantly I grant (and such spendthrifts may be termed insane), but the great majority of the people would be thrifty, if they were fairly dealt with; they work harder, perhaps, both physically and mentally, than any people who are called free, ever did since the world began, and yet a great many cannot procure a sufficient maintenance. What can be the cause?

Though I don't wish to give offence in trying to search out the main cause, yet it is my duty to speak what I believe to be the truth, and I think it right to be plain. The main cause of the desperate struggle of the majority of the people for a bare subsistence, is the swooping extravagance of the government. We see the executive spending the resources of the nation by millions after millions, and the parliament consenting thereto, and yet we make little or no effort to restrain the insane expenditure. Take, for instance the Crimean war. We would fain call ourselves Christians, and yet how many of us exerted ourselves, either by voice or otherwise, to restrain the madness of such a waste of

blood and treasure? An awful responsibility rests somewhere. Are we not reaping the bitter fruits of such waste in the misery which is entailed by the derangement of commerce, and more taxes being demanded than our trade can bear, and the mental conflict which we have to pass through as a consequence, to say nothing of the mental anguish which those have to suffer, who lose their relatives in the wars, the full extent of which no mortal can fathom? The people's earnings are taken to feed an insatiable exchequer, a bottomless coffer,—earnings which would not only have provided for their families, but which would also have provided amply for old age. Can we wonder that insanity should increase? Is it not a wonder that it does not increase more?

Though the people of Lancashire are, as a whole, passing through their difficulties with a heroism which is truly astonishing, the patience and resignation which have been displayed are truly wonderful, yet it is very probable that many have broken down, and some may have had to be sent to asylums, to say nothing about the deaths, the number of which may have increased.* That the cry of distress has been nobly responded to must be granted by all. The funds, the talent, the energy, which have been brought to bear upon such an appalling amount of distress have been beyond praise; yet I wish also to turn the attention of the dispensers to strive, by a far-seeing policy, to prevent similar disasters for the future; because all such shocks throw the social machinery so out of gear, that not only our workhouses and jails, but also our asylums, are liable to have an extra number of inmates. The funds which were wasted in the Crimean war would have supported Lancashire thirty or forty years. Is it not a duty, then, for us to determine to stay such a mad waste of blood and treasure? Whilst we are on the alert to assist with what we may have to spare, and are willing to rack our brains to invent plans to prevent the destitute from dying of starvation, would it not be well to make a combined

* It has been said that there has been no increase in the deaths; perhaps it is too soon yet to come to a true conclusion.

effort to stay the extravagance at head-quarters, and so cause that the people may be enabled to help themselves?

The laws of a country have great influence over the manners and customs of a people, and it would be a wise act of our legislators, and tend no little towards establishing the sanity of the nation, if they were to strike out a great number of laws and remodel others, so as to make them more simple and easy to be understood. The French are not the only people whose excitement has amounted to what may be termed national temporary insanity, the awful effects of which might have been prevented if there had been a code of wise laws administered with justice. But when we make laws for the management of the insane we should take especial care not to run too much into detail. They should be indications, rather than laws; for the only law which can be brought fully to bear upon the question is the law of love—true Christian charity. Some of our laws trammel the superintendents of asylums, by interfering unnecessarily with their discretionary powers.

As an instance of our proneness to interfere unnecessarily and unnaturally with the social compact, by law making, in the same number of the "Journal" from which I have just quoted, at the conclusion of some remarks "on the hereditary transmission of insanity," the author desires that government should pass laws for the prevention of the marriage of the insane. He admits, that "by crossing of the members of different families in marriage, the disposition may be obliterated as it may likewise be continually strengthened by marriages in the same race or family;" and though as he says "certain rules do not, however, appear admissible, with respect to the capacity for the transmission of insanity," yet he concludes, "all that the State can do is to establish a law to prevent insane persons from contracting marriages and thus perpetuate disease." Surely governments have already assumed too much of the prerogative which belongs to God alone, without further outraging humanity. Have we not seen governments overturned one after another in consequence of such presumptuous intermeddling? But, in my opinion, if such a law were passed

it would throw society into such confusion, that the government which passed it would soon be swept away as with a whirlwind. Where would they draw the line of demarcation? All mankind are more or less tainted with insanity, and have been ever since the fall of Adam; our Redeemer being the only exception. Then governments, as such, have no right to interfere, to prevent marriages; and as to individuals or relatives, the case would have to be very decided before reason justified them in interfering further than by persuasion. Though I should not encourage the marriage of the insane, yet so far from "forbidding to marry," in many cases, I think, it would help no little towards their cure to "let them marry." But it is a duty devolving upon the community to see to the welfare of such individuals and their offspring; for, though the seed of insanity appears to be inherent in man, yet, we might do a vast deal more towards preventing its full development, if we did but commence early enough, and persevere with right training.

Suppose we were to submit to such rules in taking our partners for life as these "experts" wish to lay down, could they insure that none of our children would become insane? Are they not aware that there are disposing causes which no mortal can fathom? Let us suppose that their skill has been called into requisition, and a couple have been allowed to marry who they deem suitable, both having a good physical constitution, of bright intellect, and good mental status; yet unless both parties keep under the influence of the grace of God there may be family feuds and many other causes why their children may become insane. Nay the parties themselves may become so; their dispositions may not be congenial to each other, for there is no doubt but that unhappy marriages are tending causes. Then our duty appears to be not officiously to interfere to prevent marriages, but rather to exert ourselves to find out and apply the best methods of training, and, as much as possible prevent the development of insanity?

Are not our methods of educating the masses of the people sadly at fault? Do we strive, so far as we can, to train the young,

not only to eschew evil and hold to that which is good ; but do we, to the best of our judgment, cause them to understand the chart, so that as they proceed in the voyage of life, they may be fully aware of, and avoid, the breakers which are ahead ? Do we strive as much as we can, that their moral faculties shall be so fortified, as to be able to meet the difficulties, the trials, the disappointments of life with the requisite moral courage, and to bear up through them with patience and resignation ? Do we not here see tending causes, and why we have to mourn over so many cases of insanity ; and do we not see that the method of cure consists not merely in attending to the state of the physical frame, but also, with tact, by patiently persevering in such moral training as is best suited to counteract what is at fault in each case ?

In concluding this part of the subject, I may be permitted to ask—Is not the pride of the human heart the first moving cause of insanity ? I only ask the question ; for I feel aware that I am liable to be thought too severe upon the afflicted. We see a certain course of action in an individual which we do not approve ; surely we may try to search out the first moving cause without it being said that we are condemning the individual ; for we shall often find, that others have been much to blame in causing him to be in his present condition.

If we could analyse the cases of insanity, perhaps we should find that *dread* or *fear* is always a component of the disease, and sometimes to a great extent. But, if we were all willing to hearken to and obey the “voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him,” we should soon find that “God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.”

“Ye believe in God,” said our Saviour. Yes, if we are honest with ourselves, we shall all find that we believe in God, else how are we to account for the qualms of conscience when we disobey his moral laws ? Why such a fearful looking for of judgment ? Do we not see, then, that if we take up with our

Redeemer's second postulate, "believe also in me," that he would forgive us, take away our sins, and, as a true Physician, heal all our *spiritual maladies*?

To me it appears we shall be enabled to cure the insane, in proportion as we ourselves come under the influence of Him, to whom was delivered "the book of the prophet Esaias, and when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The arrangements for the inspection of asylums are not, in my opinion, sufficient; and no man ought to be placed in the position of superintendent, and take the responsibility of having the care of from 100 to 500 or more patients, unless there is a great deal more inspection than seems to prevail at present. If a superintendent has the good of the inmates properly at heart, the load will be too much for him to carry alone; so he will be glad of any assistance, or advice, or encouragement which he may receive from such as may be appointed to be inspectors; but then the inspectors ought to have some knowledge of such institutions. The inspection should be frequent, and done without hurry, so that the inspectors shall really understand the position of each case as completely as they possibly can. Though it should be searching, yet not with the intention of faultfinding, unless there is every reason to believe there is need for it; but rather to investigate each case, to see if any improvement in its management can be suggested, or if any may be in a fit state to be discharged; or if any alterations in the arrangement of the wards or buildings can be effected, so as to be better adapted to the purposes for which they were intended. Inspection of this kind would greatly assist the superintendent, and he would be able to bear the burden more cheerfully, because he would feel that the whole responsibility did not rest upon himself; and, seeing

that the name of the disease is legion, no one man ought to accept the entire responsibility.

“It deserves to be well considered, whether it is right to leave the whole medical, moral, and superintending care of an asylum to one individual; whether the treatment of a considerable number of the insane should rest entirely on the judgment, however great, of one man; whether any individual, without even the almost unperceived check and stimulus of a brother officer, and competent observer, ought to be entrusted with the entire care of a large number of the most helpless of his fellow-creatures, those who have so little opportunity of making their mismanagement known, if indeed they be able to judge of it. Does not our knowledge of human nature lead us to conclude, that such a system leaves an institution greatly exposed to abuses? It is possible that it may work well in an individual case, but hardly probable that it should do so in general practice.”* These remarks were penned in advocacy of having either two resident medical officers in an asylum, or else one resident medical officer and one non-resident physician who shall attend two or three times a week. Better to have smaller asylums than two resident medical officers. But whether the governors of an asylum think it best to have a non-resident visiting physician or not, I think the remarks are equally pertinent to the view of also having some other appointment of visitors, whose duties shall be of a more scrutinizing character than would seem to fall within the sphere of such officer. Besides, it could not be expected that a physician would have leisure to give sufficient attention. That superintendents of asylums have not quite so much intrusted to them as they had when this extract was penned is granted, because asylums are now somewhat under the care of the Commissioners in Lunacy; yet that is far from being all that is requisite.

The arrangements for the inspection of asylums are—first, the Commissioners in Lunacy, who visit each asylum about once a year. But they have not time to enter much into each case; they

* See page xv, Tuke's Introductory Observations, &c.

take notes of a few prominent items, write their report, and pass away. They have a power, which no doubt they use to some extent, of appointing other visitors to visit either any one patient or the whole of an asylum whenever they think proper to do so ; but that also is far from attaining what I think is needful. Then there is a committee of visitors appointed by the directors or governors of each asylum, who visit the asylum perhaps once a month. Now, seeing that this committee has several things to attend to, if they made a practice of seeing each inmate every time, so as to become fully acquainted with the merits of each case, their visits would require more time than is now devoted to that purpose. Some will say that it cannot be expected for them to spend so much time amongst the insane. Do they not, by agreeing to become visitors, take the responsibility of the guardianship of all the inmates, and how can they know whether they are properly managed or not, unless they spend a great deal of time amongst them ? There may be mistakes in the management with the very best intentions, or abuse may exist under very plausible appearances. I could fancy I hear it said, that if the visitors did so, they would be continually in hot water ; that if they listened to all the complaints of the patients, they would be continually at loggerheads with the superintendent. I answer, that if they are shrewd and discreet men, nothing of the sort will happen ; for they would soon acquire the tact of being able to form a sufficiently correct judgment, and perhaps often soothe and allay the irritated feelings of many of the patients better than the superintendent could ; because such visitors would stand in a different relation to them. "It deserves consideration whether, in our asylums generally, each case is sufficiently studied, watched over, and treated ; whether the cases are not too soon given over as hopeless ; and whether, where there is more than one medical officer, there is sufficient consultation upon the several cases."* Again, the worthy author of these extracts, after perceiving the fault, seems to think that more

* See page xvii, Tuke's Introductory Observations, &c.

medical officers would be the remedy. I have no wish to restrain the governors of asylums from electing as many medical officers as they may consider requisite ; but whether there are many or few, my view is that each case should be studied, watched over, and treated, not only by the medical officers, but also by the attendants and the visitors ; each in their places feeling a share of the responsibility ; therefore each taking some part, either more or less general, in the consultations.

Many of the patients think themselves like outlaws ; they think they are illegally detained and can get no redress—they think they have no appeal. Is it any wonder, then, that they should feel so discontented ? Would it not be a relief to such to pour out their complaints a little to others, rather than that they should keep their feelings pent up until they burst forth in paroxysms of violence and fury ? So far from the visitors coming into collision with the superintendent, the plan would, I think, materially assist him, and at the same time tend to advance the cure. Certainly this would depend upon the tact and discernment of the visitors. Perhaps some may say, it would be too much time to spend without remuneration. If so, pay them by all means. Magistrates have to listen for hours and adjudicate, and sometimes upon paltry and frivolous cases, yet we should all shrink from taking the responsibility of stopping the process ; is it not a kind of safety-valve which prevents the social compact from being blown to atoms ? Then why should not the insane have somewhat of a safety-valve to blow off the spare steam, rather than that it should be pent up until the force of the explosion destroys all around ?

“ Our County Asylums are entirely under the government of the Magistrates in Quarter Sessions, who appoint visitors from their own body to inspect from time to time into the condition of the establishments, and who meet at stated periods for the direction of their affairs. The general character of English magistrates renders this system of great value, if we could be sure that a sufficient number could be found so conveniently situated, and

so interested in the subject, as to give up their time to an office which most feel to be repulsive, and which many humane persons, who are anxious to discharge their duty, entirely shrink from. Useful as general visitation is,—to render it really an effectual check on the mismanagement of patients, and a means of stimulating to improvements—it should be undertaken by those who have become acquainted with the habits of the insane, and understand what the duties of officers and attendants really are.”*

We are continually enlarging our asylums, as well as building new ones, the cry seems to be more! more! Where shall we end? Should we not keep a sharp look out, that none are detained longer than is requisite? I am aware that there are some who are so far convalescent that they might be discharged, and yet it would not be wise to let them go home; and, with some, it would be better for them not to go back to the old locality, at least for some time—perhaps in some cases for years. The minds of such would strengthen more healthily, while forming new acquaintance, than amongst old companions, or at least the disorder would not be so liable again to recur. It seems often to be a duty to strive to turn the minds of such to the hopes of a bright future, rather than allow them to dwell upon the past. Would it not be well to have a separate building, either near at hand or a few miles off, as might be thought best, where both these classes could be sent to awhile on trial, before their final discharge, where they might have more liberty than would be suitable in an asylum, and if after a trial they did not prove well enough, they might be taken back? Again, such a place might be adapted for some cases instead of the asylum; for instance, in some cases of recent melancholia and deep despair, and some nervous cases, the company of an asylum has often too depressing an effect, and to my thinking retards the cure, and perhaps in some cases they are frightened past recovery. Though I am an advocate for early treatment whenever there is the least

* See page vi, Tuke's Introductory Observations, &c.

symptom of insanity, yet I am far from advocating that they should always be sent to an asylum. An asylum is far from complete, unless the noise of the violent and uproarious is completely out of the hearing of the rest of the wards, and then it might be somewhat more suitable for such cases as I now allude to; but yet there would be the noise of the continual opening and shutting the doors, with the key grating upon the ear each time and the constant moving about, to the great annoyance of timid and nervous patients, who, while in such a state, require to be kept still and quiet.

It is our duty to assist and encourage the insane towards convalescence as much as human ingenuity can possibly do, and those patients who have sufficient intellect to understand, should be made acquainted with the rules of the house, the reasons why they were sent to the asylum, what is expected from them during their stay, and the best way of gaining their liberty; and should they think it long before they attain that object and feel disappointment, they should as much as possible be encouraged not to be depressed, but to try again—in fact, the attendants should always be on the alert to strive to rally their drooping spirits with hope.

According to law, the rules of each asylum are to be hung up in the visitors' room, or in default a fine of £20. The commissioners should enforce that law wherever it is neglected.

Our laws respecting criminal lunatics, especially in cases of murder, seem to me to require revision, as well as the manner of pleading whenever it is intended that insanity shall be set up as a bar to the law taking its course. I propose that, in all cases whatsoever, the practice of asking the prisoner whether he pleads guilty or not guilty shall be abolished, and so let the trial proceed as though he had pleaded not guilty, and that if the plea of insanity is set up it shall in no case stay the trial, but be allowed merely as a reason for a mitigation of the punishment. All the intricate and sophistical disquisitions, of whether the prisoner knew right from wrong, puzzle a jury and lead them astray, so

that, what with the confusion and indecision of mind caused by the contradictory arguments they have just heard, and what with their allowing their feelings to override their judgment (because if they bring in a verdict of guilty, they expect the prisoner will be hanged), the guilty sometimes escape the full penalty of the law. Such things confuse and derange the moral perceptions of the people. They cause on the one hand our legal institutions to be despised, and on the other hand they encourage rather than discourage the commission of crime.

"I am a lunatic, they cannot hang me if I kill you," says the homicidal patient. Yes, the homicidal and maniacs in asylums read the accounts of the trial, and they are willing to indulge in the delusive idea that they are not responsible for their actions, whereas all, even the insane, ought always to be kept up to the standard, that they cannot shake off their responsibilities. Therefore, when an insane man is convicted of crime, the verdict should be *guilty*, but for such and such reasons the jury are of opinion that the law shall be debarred from taking its full course.

All classes of the community read that a murder has been committed, and that the murderer has been found *not guilty, on the ground of insanity*. Common sense sees a great deal of hardened wickedness, but cannot see any more symptoms of insanity in this case than in other murderers, notwithstanding what the medical men may say who have been called as witnesses in the prisoner's behalf. The counsel for the prisoner has made search, and brings forward that such and such relatives of the prisoner were insane, and so tries to influence the jury to infer as a consequence that the prisoner also must be insane. Now, seeing that perhaps there are not many families in Europe, if they were fairly traced back a few generations, but some or other of their relatives might be found who have shown symptoms of insanity, what is such a plea really worth? Is not such an exposure of family matters cruel and abominable? Seeing, then, that all murderers are to some extent insane, because every act of disobeying God's moral laws is an insane act, shall we carry

out the idea, and say of all murderers, *not guilty on the ground of insanity*? Would it not be wiser to do away with capital punishment altogether? Is it not to save the prisoner from the scaffold that so much forensic skill is used, or rather sometimes we might say abused? If the question was merely whether the prisoner shall be confined for life in an asylum for criminal lunatics, or in a penal settlement, would it be worth while to take so much pains so to mystify the case that the whole court seems to be in a muddle? The judge, the jury, the witnesses, all seem confused with the questions and answers; nay the barristers themselves seem sometimes to be at fault with the bearings of their own arguments and the inferences that may be fairly deduced from them. Then let us erase capital punishments from our penal code, and sweep such scenes from our law courts.

If we hang a man and afterwards find we have made a mistake, we cannot rectify it; but if we send him to penal servitude and afterwards find that he was insane, he may be transferred to an asylum for criminal lunatics. If on the other hand we send him to an asylum when his place should have been a prison, the mistake would not seem to lead to very serious consequences, seeing that all in these asylums ought to be *forced* to work according to their strength and ability.

That some have not so clear a perception of what is right and wrong as others, I grant, and for that reason our laws should be adjusted as nearly as possible, so that we shall all be held responsible according to the knowledge we have, and whatever error there may be in its administration had better be on the side of mercy than the contrary. I believe there are very few either in asylums or elsewhere but who know that to commit murder is wrong; yes, and they know that it is their duty to refrain from a great many other things which they do, and the few who have not that knowledge,—*the few who do not know right from wrong*,—are not very likely ever to become murderers.

Much has been said about *irresistible* impulses. If they are *irresistible*, is it not because of having resisted the “manifestation

of the Spirit," which "is given to *every* man to profit withal," that its monitions are no longer heeded? Do they become *irresistible* because that, instead of *resisting* evil when it appears, we fall in with it and entertain it, until we are completely carried away with it? If that be the case, is it our duty to take such pains to save such from the gallows more than others?

"In the investigation of a subject which might occupy a year more fitly than an hour," observes Barlow, "I have had to select my information, and compress it into the smallest possible space; yet I cannot but flatter myself that I have given enough to bear out my opinion, that man has in the resources of his own nature the antagonist power which, if properly used, can set at nought the evils, ay, and the so-called irresistible propensities too, of the bodily organism. So nicely balanced indeed is the machine, that a grain can turn it to either side, but it is in the power of the will to cast that grain. Cast on the side of instinct, the propensity becomes passion, and the passion crime, and both are for the time insanity;—for when once the intelligent will has lent its force to the blind impulses of the body, whether diseased or in health, it becomes only a question of time whether the individual is to be called insane, and placed under restraint, or not. The man who recovers quickly from his madness is called a sane man, though during the few preceding minutes or hours he may have exhibited the flushed face, the rapid and violent language and gestures, and the unreasoning conclusions of a maniac; but, strange to say, if this be very frequent, he is excused, and considered innocent of the crimes he perpetrates, exactly because he has committed the greatest of all crimes by delivering over his godlike intellect to be the sport of that brute nature which it ought to regulate." *

"What would become of us," writes Dr. Belloc, "we who have the care of the insane, should the doctrines of absolute irresponsibility be put in force for a moment in an asylum? Is

* See page 64, on "Man's Power over himself to Prevent or Control Insanity."

not our whole influence, our whole power of government based upon the capability of the lunatic to comprehend the admonitions which are given to him, the reprimands which are addressed to him, and to regulate himself in accordance? Every day," he adds, "in the asylum which I superintend, I command, I reward, I blame, I enjoin, I constrain, I threaten, and I punish. And in the presence of these facts, what becomes of the doctrine of entire irresponsibility which we afterwards maintain before the courts of justice? I can only reconcile this flagrant contradiction to myself by the spectre of the guillotine which the public minister never tires of presenting to the public gaze. In the presence of such a danger as that threatening one of our insane patients, we have thought that nothing was too much to do, and we have in consequence imperceptibly overstepped the limits of reason and justice." *

Seeing that God answers prayer, is it because we neglect to pray that impulses become irresistible, or rather that we are carried away with the temptation? "Watch and pray," said our Saviour, "that ye enter not into temptation." An acquaintance became very desponding, with suicidal tendencies, caused chiefly by being in difficulties in his worldly affairs, though there were other tending causes, so his friends put him under care. The despondency soon subsided sufficiently for him to be able to go on with his business, yet it was years before the tendency to suicide completely left him. Sometimes when shaving, the suggestion would suddenly come into his mind, and there would be at the same moment somewhat of a tendency of the hand to follow the suggestion. His ejaculations ascended that he might be enabled not only to withstand the temptation, but that if it were God's will it might be taken away, and he was thankful that the temptation gradually subsided. "My grace is sufficient for thee," was the answer to the apostle, when he prayed that the "thorn in the flesh" might depart from him.

* Annales Médico Psychologiques, 1861, page 422.

Whilst some of the patients of a ward were preparing for a walk, one of them, whose mind was often absent, commenced fingering his hat lining, and it being old he tore it, probably without any intention. The attendant took him by the collar, and put him into the seclusion room. The patient, when afterwards describing the feeling which arose in his mind on the occasion, said, "On being pushed into the room, what with being disappointed of the walk, and what with the thought that I was not justly dealt with, I became so agitated with such feelings of anger that an intense desire for revenge arose; and, as there happened to be an old chair in the room, I was tempted to break it and smash the window, both glass and cast iron bars. In a moment my foot was upon the seat and my hands hold of the back, and the joints were giving way, when that text of Scripture flashed across my mind, 'they shall not hurt nor destroy in all My holy mountain.' I immediately desisted. The next moment it crossed my mind that this world is not God's holy mountain, and the joints of the chair were again beginning to creak, when again I was suddenly arrested by the impression that, though it is not God's holy mountain, it ought to be. My feelings of anger and revenge immediately subsided, and a calm resignation followed." Now, supposing the window had been broken, would it have been a case of *irresistible* or *unresisted impulse*? We read that "there hath no temptarion taken you, but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Does not this case bring us again to see the utility of early training? If we took that care which we ought in the education of the young, in the full sense of the term, would not the doctrine of *irresistible impulses* soon be exploded? That is to say, in that absolute sense in which a barrister designs that a jury shall understand it. What was the preventive in this case? *The grace of God*; and so long as its monitions are felt in the least, it cannot be said that impulses are absolutely irresistible. When we feel ourselves

ruffled, would it not be well to remember our Saviour's injunction, "In your patience possess ye your souls?"

It would seem, then, that if impulses really become irresistible, it is because of our disobedience—because of having allowed ourselves (perhaps without due thought, or almost unawares) to transgress the moral laws in thought or deed, or both, until such a habit is formed as may truly be likened to being "possessed with an evil spirit." The apostle John says, "Beloved, believe not every spirit, but try the spirits whether they are of God." Then, do we take the apostle's advice, or do we allow our thoughts to wander on, and let them become so entangled as to willingly entertain any spirit that we meet with?

Much as the doctrine of "possession" has been ridiculed, I am free to own that I believe in it, and years of observation have only tended to strengthen that belief. Understand me, in treating on this part of the subject, I presume not to make any allusion to what will be the state of any of my fellow creatures in the world to come. "The arm of the Lord is not shortened that it cannot save, neither is His ear heavy that it cannot hear." His mercy is unbounded: it is infinite.

Our Saviour teacheth, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh unto himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Now, though there is no evidence in this text how the man became possessed with the unclean spirit in the first instance, yet in the second instance it is plain that it was *his own act* at a time when he had the full control of his own actions.

"But the awful question remains, How it was that any men had sunken into this woful state? How had any come to be entangled so far in the bands of the devil, or his ministers? Now we should err, no doubt, and find ourselves upon a wrong track,

were we to conceive of the demoniacs as the worst of men, and their possession as the plague and penalty of a wickedness in which they had greatly surpassed their fellows. Rather we must judge the demoniac one of the unhappiest, but not of necessity one of the most guilty of our race." *

"We find in the demoniac the sense of a misery in which he does not acquiesce, the deep feeling of inward discord, of the true life utterly shattered, of an alien power which has mastered him wholly, and now is cruelly lording over him, and ever drawing further away from Him in whom only any created intelligence can find rest and peace. His state is in the most literal sense of the word 'a possession;' another is ruling in the high places of his soul, and has cast down the rightful lord from his seat; and he knows this; and out of the consciousness of it, there goes forth from him a cry for redemption, so soon as ever a glimpse of hope is afforded, an unlooked for Redeemer draws near." †

Then it is only such as are endowed with power from on High that can become instrumental towards the cure of cases like these.

"This kind goeth not out but by prayer and fasting." What more can *we* do in such cases than strive to lead them to that Saviour who said "Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

"This world of ours stands not isolated, not rounded and complete in itself, but in living relation with two worlds,—a higher, from which all good in it proceeds,—and this lower, from which all evil." ‡

It is much easier to find faults in our social compact than to find remedies, but I am vain enough to think that at least some of my suggestions are practical and if carried out would be improvements. Notwithstanding our having made much progress in the amelioration of the condition of the mass of the people, there

* Trench On the Miracles of our Lord, page 158.

† Ibid, page 160.

‡ Ibid, page 157.

yet remains a great deal to be done before we can content ourselves with the thought that we are approaching towards perfection ; and though it is cause of thankfulness that so much progress has been made, yet it is our duty to strive to remedy faults whenever they arise to our view. If any hints which I have given are of use towards advancing the cause, though it should be ever so little, I shall be glad ; but whatever there may be of error, either in my premises or arguments, perhaps it will be wisest for the reader to kindly pass it over ; unless any one should think it worth refuting. But if, after blowing away the chaff there should be a few grains worth cultivating, be they ever so small, I hope such as are better qualified will be willing to assist in this propagation, and not despise them because a humble mechanic has made an attempt at being instrumental in gathering and arranging them.

Hoping what I have written will not give offence to any, I conclude with my best wishes for the further advance of the "*Divine art*" of curing the insane.

A FEW HINTS ON THE CONSTRUCTION OF ASYLUMS.

IN choosing a site for an asylum, it should be considered whether a constant and sufficient supply of water can be obtained, and whether the drainage can be made complete. The crown of some gently rising ground seems to be best adapted, not only for easy and complete drainage, but also as regards the health of the inmates, and for the beauty of the situation. Care should be taken to secure sufficient land for the employment of the inmates, and to prevent the asylum being incommoded by the erection of other houses in its immediate vicinity.

I think it a mistake to build a large asylum; it would be better to have two for 250 patients each, than one for 500. The difficulty of the proper management increases, in proportion as it becomes too large for the superintendent to take cognizance of its working in all its departments. But whether an asylum be large or small, that part of it which is designed for the violent and noisy should either be a detached building, or so constructed that the noise shall not incommode the inmates in other parts of the house. Rather than one large asylum, I should propose two distinct establishments on different parts of the same estate; one for the violent and noisy and the other for the quiet patients, and so change them from one to the other as the cases might require.

If the classification should be somewhat as I have suggested, I would propose that, for the first class, there shall be no bedrooms on the ground floor, but that it shall consist of the dining-room and such extra rooms as I have before alluded to.* Supposing in such case that one story above would not supply space enough for bedrooms, I see no reason why there should

* See pages 42 to 45.

not be two storys above for this ward, and the dimensions of the rooms on the ground floor might be so arranged that each might be divided into two rooms above. I think, as a general rule, each patient should have a single bedroom. The exceptions will be chiefly the suicidal ; but in no case should I advocate more than three or four beds in one room in any of the wards, unless we except that appropriated to the imbeciles. The ward for the aged and infirm should have the bedrooms on the ground floor, and not more than one or two steps to lead to the airing court. The story above this ward might be appropriated to those who are more sickly, and the bedridden. For the third class, I should somewhat follow the arrangement of the first class ward ; and, if requisite, this part could have two storys for bedrooms. For the fourth class, or the imbecile ward, the bedrooms should be on the ground floor, and part of the story above might be bedrooms for some of the most cleanly of the imbeciles, and the rest for some of the third-class patients. The ward for the violent should have all the bedrooms on the ground floor. The rooms in this ward should all be very lofty, and there should be no story above.

I should also propose that there be a basement story under the whole of the building. If the building is upon a hill, the centre part of the basement story, being nearly under ground, would make cool cellars ; and as such would be convenient, because near the cooking kitchens, which ought to be at the back of the centre. Then, as the basement extended towards the extremities, it would run out, until the floor was even with the ground, or nearly so. If the site is not on a hill, the extremities should be taken as the level of the basement floor, and the ground should be raised as it approaches the centre, so that there shall be but few steps up to the front door. Some of the rooms of the basement could be appropriated as store and lumber rooms. There will require one large room on each side of the house for school-rooms, and one on the female side for a workroom, with an adjoining room for drapery or linen stores. All these would do

in the basement if the grass on the outside was nicely sloped down, so as to prevent any appearance of being underground. But care should be taken not to throw the wet against the walls, or they would soon be very damp. There should also be a door for each school-room, and the workroom to open into each respective court.

The extremities of the basement, which would be under each violent ward, might be appropriated, on the male side, as workshops, and on the female side as washhouse and laundry. All the basement windows adjoining the courts for the violent should have a small area outside, with iron palisades of such a height as not to be easily got over, and a plain top rail without any spikes ; but each end of the top rail should return to the building, without coming near any of the court walls, so as not to facilitate escapes. Refracting glass should be used in such windows as require it.

Another advantage of a basement story would be, that the attendants, workmen, &c., could pass along its corridors to different parts of the house, without passing through the wards or through the courts. I should propose the floor of the cooking kitchens to be on the same level as the basement. The story above the cooking kitchens seems to be the best position for a place for worship and for lectures.

It is not my design to mention all the rooms which are required in an asylum. I merely wish to give a few suggestions, which I think would be improvements on the plans which at present prevail, and will simply observe that convenience will be required for the committee, the superintendent, the matron, the steward, visitors, library, &c. I hope not to be thought tedious if I enter somewhat into detail as regards some of the fixings or fittings in asylums ; for though architects have become tolerably acquainted with what is required, yet in filling in the detail I have observed they do not always take advantage of the laws of nature in laying down their rules of construction ; and such inadvertence often causes much annoyance and after expenses.

Such parts of the house as are designed for quiet and well-behaved patients, have no need to be so prison-like as many asylums are. Iron windows are only required for the destructive and violent,—for such as are determined to make their escape, and for the more suicidal. Wooden sashes, with larger panes, would do in most other parts of the house, and where thought requisite in the upper story, they might be prevented from opening too wide.

When the iron windows are cast in one sheet, with the lower half glazed, seeing that the top sash must be outside to keep out the rain, the fingers are liable to be hurt by becoming entangled in opening and shutting. To obviate this inconvenience, I should recommend that the casting be in two halves, and that the sash frame be made a little wider, so that the upper half of the casting shall be fixed outside of the wooden top sash. But then, if the castings have an equal number of panes, the sash-frame must be made so much higher, that the glazed or lower half of the casting shall be packed up a little with wood, so as to form a broad bottom rail; then the wooden top sash will slide down low enough to be taken out for repairs, &c. There should also be a wooden meeting rail rather broader than the iron castings fixed upon the top of the lower half; and the meeting rail of the wooden sash can then be made to fit when shut, so as to keep out the wind.

If any drains have to pass under the building, they should pass through in a straight line, with stench traps and cesspools at each, outside of the building; so that, should they become choked, there may be some chance of cleaning them out. Branch drains should not enter a main drain under the floors inside the building; because, if from rats or other cause there is the least vent, or should they become choked, the expense may be great before the inconvenience can be remedied.

Water-closets in asylums are a source of continual trouble and expense because of their liability to be choked with clothing, torn or not, or with whatever happens to be accessible to the

patients. If any bends are required in the soil-pipe after it leaves the first bend or trap, there ought to be large cleansing screw-caps at such places ; and in some cases it is wise to have a cleansing screw at the top of the first trap. The soil-pipes should shoot into cesspools with stench-traps ; the cesspools having covered flags with rings, in order that if any article of value has gone down there may be a chance of getting it again. In fact all the cesspools should be frequently cleaned out, at stated times ; not only to economise manure, but also to prevent the drains being choked with clothing, &c. All the waste-pipes from baths, wash basins, sinks, &c., should have an S bend, to form a trap, with a cleansing screw immediately under each bath, &c. Again, wherever there is a sudden bend in such pipes, before they shoot into the cesspools, they should have a cleansing screw at all such places. I should recommend that the lavatory and bath-room floors be either stone or Staffordshire tiles, or some kind of cement ; because, seeing that they are almost always damp, wood is liable to rot. The baths might have board-work about two or three feet wide round them, upon the stone or cement, and the rest covered either all or partially with coir matting.

In fixing water-pipes, care should be taken that they are not laid over any of the ceilings ; because, when they burst, the flooding is not only very annoying, but the broken down plaster-work cannot be repaired without ugly patches. After fixing the cistern the required height, I propose that a perpendicular pipe, with a tap fixed close under the cistern, shall pass down to the basement and under its ceiling, in the various directions required, and then pass perpendicularly up to each bath, wash-place, &c. Water-pipes should not be fixed near outside walls, or the eaves of a roof, or where they are liable to be frozen. Where that cannot be avoided, the pipes should be well packed with some non-conducting substance. All the pipes, both for water and gas, should be well boxed in, to prevent them being broken by the patients, and they should be so fixed that every part may be easily repaired.

If the baths, wash-places, &c., are supplied with hot water by a circulating apparatus, the circulation will go on just as well with the pipes fixed under the basement ceiling as along a roof, on condition that the hot-water cistern and feeding cistern are fixed as high as the hot water is required.

It is very convenient to have a circulating apparatus to supply hot water to the various baths, &c., at any time, day or night; but I consider it a very expensive plan. There is the large quantity of fuel which is required in the continued boiling of a great quantity of more water than is wanted. At the same time, there is a great waste of water at such taps where the dead pipe or branch from the circulation is long. I have seen gallons wasted before it runs warm enough for a glass of wine and water, and yet soon afterwards it would flow boiling hot; yet, *should an hour or two elapse* before another small quantity is required, *the same process goes on*. I should propose, after having chosen the position of each attendant's kitchen, so that it shall overlook the court which belongs to the ward, that the lavatory and bath-room shall be placed as near to it as circumstances will allow. Then fix a boiler in each kitchen, with hot and feeding cistern sufficiently large to supply the baths, &c., of the ward. According to my views of arrangement, all the baths should be on the ground floor, except two; that is, one in each sick ward. There should be a water gage to every cistern, especially the hot cisterns; a chain over a pulley, with a float at one end and a weight at the other, is perhaps the most simple.

In gas fittings, every ward should have a main and branch pipes complete to itself, with a tap immediately the main enters the ward. The tap will require to be locked up from the patients. If pendants are used in rooms occupied by the well-behaved patients, I should recommend water-slides as being less liable to be out of order than any kind of packed or stuffed slides; but care should be taken to supply water at stated times. I do not recommend pendants in any of the corridors. The brackets or branches from the wall should have the tap fixed close and

strongly to the wall ; so that if a branch be broken by a patient, there will be some chance of the tap being left undisturbed. Each branch should have at least one joint, but I should recommend a double action joint ; that is, one joint to work sideway and another to work up and down, so that if a patient gets hold of a branch it will give way ; therefore less chance of its breaking. The branches in the violent wards should be fixed so high as not to be easily reached.

I have heard it strongly argued to discontinue the use of fire-guards in asylums ; but in progressing with improvements in the management of the insane, we should be careful not to move too quickly, or without due caution. Though there are many parts of the house where fire-guards are not required and never used, yet in the wards for the violent, the imbeciles, and the epileptic, and in rooms for some of the suicidal, all the fire-places and stoves should be well guarded. Surely the attendants of such wards have anxiety enough without being tormented every time they have occasion to leave the room, with the dread of some of the patients being burnt to death before they return.

The item for fuel is large in asylums in this country, especially if open fire-places are used ; because then so much heat goes up the chimney, that a great quantity of fuel is consumed in proportion to the warmth obtained. Stoves are considered unhealthy ; but I think they are not necessarily so. If they are made to contain a rather large amount of cinders, with the combustion so regulated that it shall be slow, they would give out a pleasant glow of heat, and not be expensive as regards fuel. In all cases, however, the iron work should be lined with fire-bricks. It is with having such fierce fires, and the iron-work becoming very hot, that causes the air to be so oppressive to the lungs.

As the corridors and most of the rooms will require more ventilation than can suitably be obtained by the windows, there should be flues for the ingress and egress of air. The ingress air might pass either over stoves in the basement or over warm

water-pipes, which would be sufficient for the corridors and some of the rooms, yet many other rooms would require more warmth. In fixing warm-water apparatus, it seems to be the order of the day to have *small boilers*. This seems to me a mistake. The plan consumes a great quantity of fuel, and burns the boilers away quickly. By having a long boiler, the fire will be in a good degree exhausted before the heat ascends the chimney, by which one-third of the fuel may be saved, and the water will be as hot, or perhaps hotter; at the same time the boiler will not be burnt away so quickly.

Painting walls in buildings with oil colours is an error which is often fallen into. The porosity of plaster-work should, as much as possible, be maintained. Even varnishing the paper-hangings has, to some extent, the tendency to destroy the adhesive quality of the lime and hair; but oil painting causes the process to go on much quicker, more especially if the walls are new or recently plastered. When the air in a room is damper than the walls, a process of absorption goes on until they are equal; and when the walls are damper, there is a contrary process, but when the walls are painted, that process is prevented. Then, in the one case the damp condenses upon the walls, reflects upon the inmates, and coughs and colds are the consequence; in the other case, the damp condenses at the back of the coating of paint, then the adhesive quality of the plaster is destroyed, the coating of paint is thrust off in great blisters, and the plaster-work crumbles away in a fine powder.

It seems to be taken for granted that the whole of an asylum ought to be fireproof; and if plans were adopted to cause them to be fireproof, which did not at the same time cause the rooms to be damp, perhaps no objections would arise. But it seems to me that all rooms are liable to be damp, unless the air can percolate through the ceilings and pass the floors above. I have seen the walls of fireproof rooms (and walls which had not been painted) run down with water, caused by what is called capillary attraction, when the walls of other rooms near, with plaster

ceilings only, have not appeared damp. I think it would be sufficiently safe if the wards for the imbecile and violent and all the corridors in the house were made fireproof, but that all the other rooms shall have plaster ceilings only, without being made fireproof.

When an asylum is made fireproof the echo is often very annoying. In a fireproof warehouse the goods help to break the echo, and so deaden the sound ; but, seeing that the corridors and some of the large rooms in an asylum are designedly only sparsely furnished, the echo seems to be magnified, until in some cases it is almost unbearable. I have observed that the horizontal ceilings, constructed with skew-back bricks, are worse than arched segments. I should therefore recommend that, in such parts of the house as are intended to be made fireproof, the segments shall not be very flat, and that they shall spring from iron beams not more than about four feet apart, so that the ceilings shall be corrugated : then the echo may to some extent become broken and the annoyance mitigated.

There are many other matters of detail, though they may seem small, which if not judiciously arranged tend to prevent the harmonious working of the household ; but, as I have no wish to be further tedious, I desist.





